AN Impartial Account OF THE Portſmouth DISPUTATION.

With ſome Juſt *REFLECTIONS* on Dr. *RUSSEL*'s Pretended Narrative.

By { *Samuel Chandler*, *William Leigh*, *Benjamin Robinſon.*

With an Abridgment of thoſe Diſcourſes that were the Innocent Occaſion of that Diſputation. And an healing Preface to the Sober Anabaptiſts.

The Second Edition.

To which is added a POSTCRIPT.

LONDON:

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To the Honourable Major General Earl, *Governor*; *Colonel* John Gibſon, *Lieutenant Governor, of His Majeſties Gariſon of* Portſmouth: *and the Worſhipful* Henry Seager, *Eſq*; Mayor *of* Portſmouth.

Honourable Sirs,

WITH Hearts full of Loyalty and Thankfulneſs to our Rightful Sovereign King *William*, we humbly lay theſe Papers at your Feet, who procur'd for us a Grant from his Majeſty, publickly to vindicate the Common Cauſe of the Reformed Churches, and ſettle the wavering among us in the belief and practice of thoſe truths, which tend very much to the advancement of Early Piety and Religion.

We appeal to you, the Honourable Lieutenant Governour and Worſhipful Mayor, as to Diſintereſted Perſons, and moſt proper Judges of the Truth and Impartiality of our Account; which is, what was taken by the Peo

of the Scribes, without any material alteration. We thankfully acknowledge your Condescending Goodness, in Honouring us with your presence and preventing disorders, during the time of the disputation.

May you still continue maintainers of Justice and discipline in your respective Posts: May your Names be transmitted to Posterity, as Glorious Reformers of a corrupt and degenerate Age, in conformity to the Injunctions and Example of our Gracious King: May others be excited and influenc'd by your Example: May these hopeful beginnings be carry'd on, that there may be no prophane Swearers or Debauches in your Streets, and Vice and Wickedness may be put out of Countenance and not able to shew its Head: This is, and shall be the constant Prayer of,

Your Honours

Oblig'd Humble Servant,

SAMUEL CHANDLER.

To all the Pious and Sober amongst them that deny, or doubt of Infant-Baptism.

Brethren in our Lord,

THE matters in difference betwixt you and us, are not so great, as the angry and uncharitable on either side would make them seem; there may be some (we doubt not) both with us and you, that do Hereticate and Damn each other on the account of their disagreeing Judgments about *Baptism.* (Nor is it to be wonder'd at, if those who are strangers to all serious Religion, should put the respective differing Opinions in the place and stead of it:) But we were willing here to let the World see, there are with us, and (we charitably hope) with you also, those that are both of a sounder Judgment, and of a much better Spirit.

We are perswaded, there are many amongst you, who (tho you do dissent from us in some lesser matters, yet) are agreed with us in the most important and concerning things. Wherever there are real Christians on both sides, in any Controversie, (as we make no question but there are in this) it is most certain, the things wherein they are agreed, are greater, far greater, then any wherein they can differ. When all the great substantials of Christianity are out of doubt, both with you and us, that which shall afterwards remain as a disagreed, or doubted thing on either side, must needs be Comparatively very small, and not worthy of the Heat and Zeal too commonly laid out upon it.

And we must profess for our own parts, (tho wherein we differ from you, we are verily perswaded, the truth is on our side, yet reckoning

reckoning it to be only truth of an anferior Nature) it has not been without regret, that we have been engag'd in this Contention. The *Disputation* it self was not what we sought, or was forward to; it was not we that gave the Challenge: Nor when given, would we have accepted it, had it not been so circumstanc'd, as that our refusal wou'd most propably have redounded to the detriment and dishonour of what we belive to be the Truth: Many, especially the more injudicious part of the Auditory, before whom the Callenge was given, not being likely to judge otherwise, than that what we maintain wou'd not bear a publick hearing, shou'd we have declin'd a *Disputation*, which we were so publickly provok'd to.

And for this *Publication* of it, 'tis what we are alike passive in: The World shou'd have had no after trouble about that *Disputation*, might we have been the choosers: But since your *Dr. Russel* has abus'd the World with a most false and unfair Account of that matter; we are necessitated in our own defence, as well as that of the Truth, to Publish the ensuing Papers. We wou'd not therefore, that either what was said by us at the *Disputation*, or is further added in these our *Reflections*, shou'd be misunderstood by you: This is not work that we take pleasure in, but what we have been constrain'd to: And if any Reflections shou'd occur that may seem too severe, we wou'd here declare, they proceed not from displeasure against the whole Body of those whose sentiments agree with yours, nor against any one barely for that reason: But we cou'd not manifest a just indignation against the Egregious falsehood and uncharitableness of him that publish'd the late (pretended) *Narrative*: And we desire, that no one of the Pious and Sober amongst you, woul'd apply to your selves, what was only intended as a Rebuke to him, or those who are too like him. Nor will the rest of you (we hope) take it ill from us, that we expose, as it deserves, that which is so base, tho' it be found with a Person that pretends, in the present Controversie, to fall in with you. You will not, you cannot once imagine, that his Concurrence with you in this Point of Baptism, will hallow or excuse all that *deceit* and *falshood* that appears in him: Nor can you your selves like it, that he shou'd endeavour to support your cause with lies.

This being premis'd, we are in hopes, the following Papers, if they should do no *good* amongst you, may at least be look'd into without doing *hurt*. So far as they report *matters of fact*, we can boldly, and without fear of being put to shame, appeal to the *All-knowing God*, and to the Numerous *Assembly*, who were Witnesses, that they are undisguised *Truths*. And so far as they contain *Matters of Opinion* on one side or other,

ther, we leave you and all others to judge for themſelves.

Yet (as we have already intimated) we wou'd not that the matters contended about in theſe Papers, ſhou'd be over-magnified on either ſide: Or that it ſhou'd be ſuppos'd we differ further than we do. And 'tis a much greater pleaſure to us, to offer any thing that may tend to *narrow* and *leſſen*, than to *Enhance* the differences there are betwixt you and us. After we had been tir'd with an unpleaſing contention, we therefore (as a refreſhment to our ſelves) undertook this more delightful ſervice; here to attempt, ſo far as may be, (notwithſtanding little differences) to reconcile, and bring nearer to each other the Pious and Sober on both ſides. To which end we ſhall, *firſt*, mention to you how far, and wherein we apprehend we are agreed: And thence manifeſt in the *ſecond* place, how inconſiderable the things are, about which we differ.

I. We are agreed, (without doubt) in every thing that is of abſolute neceſſity to Salvation: This is as certain as that there are *Chriſtians* (that are truly ſuch) on both ſides; that there are thoſe *that ſhall be ſav'd* on both ſides: Nothing that does *Eſſentially* conſtitute *Chriſtianity* is controverted betwixt us: And even with reference to this very point of *Baptiſm*, we are verily perſwaded, there is a nearer agreement betwixt the truly Pious and Serious on both ſides, than is commonly conſider'd. Particularly,

(1.) It is, it muſt needs be agreed by all ſuch, that there is no poſſibility of ſalvation, for any Soul in our Apoſtate World, but only in and thro' Chriſt, *Act.* 4. 12.

(2.) 'Tis alſo agreed, that the Covenant of Grace does fix the terms, upon which Chriſt will be a Saviour to any: That thence only it is to be known, whom he will ſave, and whom he will not be a Saviour to.

(3.) 'Tis alſo undeniably plain, and what cannot be agreed amongſt us, that according to the Conſtitution of that Covenant, Chriſt will be the Saviour of none, but ſuch as are *ſincerely devoted* to God; He never was, nor will he ever be the Saviour of any others; but ſuch he has always been a Saviour to, *Jer.* 31. 33. *Pſal.* 119. 38. *Heb.* 7. 25. Upon theſe Principles it is, that every ſerious Soul does devote it ſelf to God in hope. And we doubt not, but you are alſo agreed with us,

(4.) That ſuch who are Sollicitous about their own ſalvation, cannot be unconcern'd about the State of their *Infants*. Every Pious Parent will (under the apprehenſion of that Guilt and Corruption which they Inherit with their Nature)

with

with enlarged Affections yearn over their tender little ones, and earneſtly cry to God for 'em, and gladly lay hold upon any word of hope concerning 'em. Thoſe amongſt you who are Parents, feel and know what is the heart of a Parent towards its Child: And however you are (as all that are truly Chriſtians are) unfeignedly concern'd for, and deſirous to promote the *common ſalvation*; yet for your *Infants*, that are ſo near you, that are (as it were) parts of your ſelves, you feel yet another kind of concern: You cannot with any ſatisfaction die from 'em; you can't, when they are dying part with 'em, unleſs you have ſome ground of hope concerning 'em. Nor can any thing afford you Encouragement to hope, without ſome word of Promiſe. Nor is there any word of Promiſe, only to ſuch as are devoted to God, and in Covenant with him, in and thro' Chriſt: To be *without Chriſt, without hope, and without God in the World*, is repreſented as the Caſe of ſuch as are *out of Covenant* with him, ſtrangers to his Covenant, *Eph.* 2. 12. Wherefore,

(5.) We doubt not but you are alſo agreed with us, that we ſhou'd *do all that in us lies*, that our Infants may be in Covenant with God: You do deſire (as well as we) that they may be ſo; and we are perſwaded, you will do whatever you are ſatisfy'd is your Duty, in order to it. You will (nay, we doubt not but you do) pray earneſtly for 'em; and plead his Promiſe with him, *that he will be your God, and the God of your Seed*; and depending upon this promiſe, you do actually ſurrender and devote 'em to him; and look upon your ſelves as oblig'd to educate and train 'em up for him, *&c.* This is what thoſe that are ſeriouſly Religious amongſt you, do, and dare not but do: Nor is any part of this a Controverſie, betwixt you and us. Now here is the internal and moſt excellent part of *Baptiſm*, in which we are agreed.—After which, 'tis ſomewhat to be wonder'd at, that there ſhou'd be any remaining difference, as to this matter: However, that which can after ſuch Agreements remain a Controverſie, muſt needs be concluded to be of an inferior and leſs concerning Nature. Which we now therefore come to ſpeak to.

II. The things in which we differ (from what has been already ſaid) appear to be no fundamental ones: Which will alſo yet farther be manifeſted, if the things themſelves be particularly conſider'd. That which is the Subject of the enſuing Papers, and which is commonly agitated betwixt you and us, may be reduc'd to theſe two heads, *viz.*

(1.) Whe-

(1.) Whether we may, and ought to *devote our Infants to God in the Ordinance of Baptiſm*? And,

(2.) Whether in the Adminiſtration of it, we be oblig'd to *dip the Perſon wholly under Water*? As to both which, it muſt be own'd, we are yet diſagreed: You judging the Ordinance of Baptiſm, which we apply to *Infants*, not to belong to 'em: And while we apprehend *ſprinkling* it ſelf, eſpecially *pouring* a little *water* upon the Face of a Perſon, or *dipping his Face alone in water*, to be Lawful in the Adminiſtration of this Ordinance; you ſuppoſe we are oblig'd to *dip*, or plunge the Perſon *wholly* into water. And while there is a difference in our apprehenſions, it muſt alſo be concluded, that on one ſide or the other, there is certainly a miſtake: *But* tho' there be a miſtake, ſuppoſe it to be on your ſide, or on our's, 'tis far from being a damning one.

1. We will firſt (as we think we have juſt reaſon) ſuppoſe the miſtake to be with you; yet we dare not, nor do account it a fatal, or undoing one. Thoſe of your way, that agree with us as above (and all the Pious and Sober part of you, we take it for granted, do) do only differ from us in a Circumſtance. You agree with us, that your *Infants* are to be enter'd into Covenant with God in Chriſt, and ſeriouſly devoted to him, *&c.* You only doubt, whether it may be done in *this Ordinance*: Now tho' we are perſwaded, that they ſhou'd not only be enter'd into Covenant, but alſo that this ſolemnity of *Baptiſm* ſhou'd Accompany, and add force to the ſurrender we make of 'em to God: Yet we do not Account it ſo abſolutely neceſſary, as if the Salvation either of the Parent or Child were ſuſpended on it. We read indeed that *Baptiſm ſaves us*, 1 Per. 3. 21. But the Apoſtle to prevent miſtake, immediately explains himſelf, and tells us he does not intend it of the External Ceremony, but of the *Anſwer of a good Conſcience*: Our unfeigned conſent to the *Baptiſmal Covenant* for our ſelves, and for thoſe that we have Power to conſent, and accept it for; and our ſincere devoting our ſelves and them in that Covenant to God in Chriſt, is indeed neceſſary to theirs, and to our own ſalvation; and this is that *Anſwer of a good Conſcience*, which the Apoſtle calls for: But where is this found, tho' the External Ceremony ſhou'd be omitted (whether thro' the miſtake of the Parent, or thro' the abſence of a Miniſter) we dont think God will, nor are we any of thoſe who dare, paſs a ſentence of Death in ſuch a Caſe.

And for the point of *dipping*, we reckon it to be yet much leſs material: The *neceſſity of it* we do indeed oppoſe; and doubt not but the Ordinance of *Baptiſm* (ſo far as concerns this Controverſie) is Lawfully Adminiſtred, if water be apply'd to a Per-

on, in *any other way* or manner; ſo it be done with the awful and ſolemn mention of the Name of the Father, Son, and Holy Ghoſt: But yet, ſuppoſing it to be ſo order'd, that the *Life* of the Perſon be not hazarded by it; nor any breach made upon the Rules of Modeſty, we do not Condemn the Practice of *Dipping*: And in thoſe two Caſes, all that are truly Pious amongſt your ſelves, muſt (upon deliberation, needs diſallow it as well as we.

2. And now we will ſuppoſe the miſtake to be on our part: We make no difficulty of it, to own that we are fallible: As wiſe and good Men as we are, nay, far wiſer and better than we, have been miſtaken; and 'tis no wonder if in many things we be ſo; Nay, we doubt not, but in ſome things at leaſt we are ſo, becauſe we are Men: Tho' we do not know, that in any Principle of Religion we are ſo, for that we dare not knowingly Err: Wherein ſoever we are convinc'd of a miſtake, we do, and we are willing to retract it: But we may be in an errour, and may not know it: And we will for a while *ſuppoſe* (tho' we have never yet ſeen reaſon to *grant*) that, as to the matters in difference betwixt you and us, we are under a miſtake: Yet neither can the miſtake on our ſide endanger the Foundations, ſuppoſing we ſhou'd be miſtaken. For,

As to the Point of *Infant-Baptiſm*, if it ſhou'd prove to be a miſtake, 'tis only a *Circumſtantial* one, a miſtake as to the *time* of Adminiſtration: This is the worſt that can be made of it, if we ſhou'd be miſtaken: And where is the damage, ſuppoſing we ſhou'd be *too early* laid under the moſt ſolemn Bonds to be the Lords? Tho' by the way, we ſee not how *this* can be done *too ſoon*. We do not, we dare not reſt upon our having been baptiz'd in Infancy, as if that wou'd of it ſelf ſave us: We do indeed reckon it to be *Valid Baptiſm*, and that we do not need to be *Baptiz'd again*, when we become Adult; but we don't think our *Infant Baptiſm* will ſtand inſtead of *Regeneration*, or exempt us from the neceſſity of Faith, Repentance, or a life of ſerious Holineſs when we are Adult; Nay, we look upon our ſelves (by Vertue of that Baptiſm) to lie under unalterable Bonds and Obligations hereunto. And now, tho' it ſhou'd be ſuppos'd, we are under a miſtake, as to the *time*, when this Ordinance ſhou'd be Adminiſtred, yet can it have no hurtful influence upon us, or upon any of thoſe great, and important Principles of Chriſtianity in which we are agreed.

Or again, if you ſuppoſe us alſo miſtaken as to the *manner* of *application*, while we do not (as you) *dip*, or plunge the Perſon baptiz'd wholly under water, but only apply a ſmall quantity of wat-

water to 'em, moſt commonly by *Pouring* it upon their Faces: Yet neither can this ſurely, (if a miſtake) be by you Accounted a very dangerous one: No part of ſerious Religion can be thought to be endanger'd by it. The Kingdom of Chriſt does not conſiſt in *Dipping*; ſo as that he that is *Dipp'd* ſhall be ſav'd, and he that is *not Dipp'd* ſhall be Damn'd: You your ſelves dare not lay ſo great a ſtreſs upon it. What! Shall a Soul that is truly Penitent, and with ſerious Actings of Faith and Love, gives up it ſelf to God in Chriſt, a Soul that reſolvedly lies at his Foot, that will not wickedly depart from him; Can you think ſuch a Soul ſhall yet be rejected by him, meerly becauſe in their Baptiſm they were not *Dipp'd* under water! This is what upon ſerious deliberation, we are perſwaded, none of you dare avow.

III. Now then, ſince it appears, that the matters in conteſt betwixt you and us (at leaſt amongſt the Pious and Sober on both ſides) are ſo inconſiderable and comparatively ſmall; we wou'd make it the matter of our earneſt requeſt to you, that they may accordingly be own'd and look'd upon by you, do not enhance, or over-rate the Value of 'em: By this means, a happy mutual agreement might moſt probably be effected, however all the ill effects of our remaining diſagreements wou'd be prevented or remov'd. (1.) No way more likely than this to promote an *Agreement* amongſt us: Apprehenſions that the differences are greater, and the miſtakes more dangerous than they are, do naturally influence both ſides to look with ſtrangeneſs upon each other, and prejudice 'em againſt what is, or may be offer'd on either ſide: But were it rightly conſider'd, how little the difference is, it wou'd yet tend to make it leſs; by ſoftening minds on each ſide, and preparing 'em with greater impartiality to entertain whatever convincing evidence is laid before 'em. Or, (2.) If it wou'd not remove our differences themſelves, it wou'd (at leaſt) prevent all the ill effects of 'em: For inſtance, why might we not love, and live like Chriſtians (notwithſtanding the remaining differences in our Opinions)? Why might we not pray with, and for each other? Why might we not, according to the Rule of the Goſpel, look favourably upon each others miſtakes, and receive each other to *Love* and *Communion*, avoiding doubtful diſputations, *Rom.* 14. throughout the Chapter. We ſolemnly declare, we are ready thus to receive you; we dare not but receive all whom we are perſwaded, our Lord himſelf will receive: Let there not be a breach maintain'd on your Part, while we impoſe no ſinful, or ſo much as ſuſpected Term of Communion on you. Or, ſuppoſing upon one or other miſtake, you ſhou'd think fit to ſeparate your ſelves from us, from our Aſſemblies, yet, at leaſt, we beg, you wou'd in your diſtinct Aſſemblies ſee to it, that the great and uncontroverted Principles of

Chriſtianity may be ordinarily, and with greateſt warmth and earneſtneſs inſiſted on; and let not your Heat and Zeal be laid out upon the little things in which we differ: Let your endeavours be rather to make Men *Chriſtians*, than to make 'em *Antipædobapriſts*; and ſhew that you prefer the intereſts of our common Lord, before thoſe of your particular Party. For a cloſe, we would leave thoſe Words of the Apoſtle with you, *Phil.* 3. 15, 16. *Nevertheleſs, whereto we have already attain'd, let us walk by the ſame Rule, let us mind the ſame things: And if in any thing ye be otherwiſe-minded, God will reveal even this unto you.*

B. Robinſon,

S. Chandler,

W. Leigh.

A N

AN INTRODUCTION.

MUST I again, be call'd out to engage in this irksome and unpleasing Controversy? Who had much rather spend my time in healing differences, and provoking all Christians to love one another. I have often read with some pleasing satisfaction, those Expressions of Arch-bishop Tillotson, (*that great Good Man, and National loss.*) I know not (says he) whether St. *Paul*, who had been taken up into the third Heavens, did by that Question of his; *Where is the Disputer of this World?* Intend to insinuate that this wrangling work hath place only in this World, and upon this Earth, where only there is a dust to be raised; but will have no place in the other. But whether St. *Paul* intended this or not, the thing it self I think is true, that in the other World all things will be clear and past dispute; to be sure among the Blessed, and probably also among the miserable, unless fierce and furious Contentions, with great heat, without light, about things of no moment and concernment to them, should be design'd for a part of their torment. *I had much rather be dressing my own Soul for Eternity, and preparing others for those calm and peaceable Regions, where perfect Charity and Good will Reign for ever: Than in fomenting and increasing those Divisions among Christians, which are too unmeasurably wide already.*

Tillotson, *Pref. to six Ser. on Family Religion*, pag. 3.

My Charity is not confin'd to any particular Sect, or Party of Christians; but I bear a hearty good will to all that agree in the Essentials of Religion, Notwithstanding their distant Opinions, in matters of an inferior Nature. A reform'd Catholick Christian, is a Name that pleaseth me better, than any of those distinguishing Titles which the Contentions of Men have occasion'd in the Christian Church. Tho' I was urg'd by many serious Christians, before the disputation, to Print my Sermons on this subject, which were ma-

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nag'd rather in a Practical than Controversal way; Yet so averse was I to foment or Increase differences, that I willingly forbore. And if Dr. Ruſſel had only Printed the imperfect Notes of his own Scribes, perhaps we ſhould ſtill have been ſilent; and left the World to judge between us: but ſeeing he hath been guilty of ſo many Notorious Falſeboods and Miſrepreſentations, both on his ſide and ours, we are unavoidably conſtrain'd to Vindicate the Truths of Chriſt, the common cauſe of the reformed Churches, and our own Reputation, againſt the bold inſolence of a Scandalous Libeller.

The true occaſion of my being engag'd in this matter is this: I was invited ſome years ago, before any Anabaptiſt Meeting was ſet up at Goſport, to Preach a Lecture once a fortnight at Portſmouth; which I have continu'd (I bleſs God with no ſmall ſucceſs) ever ſince. In the courſe of my Lecture, I thought it moſt adviſeable to give my hearers a true and orderly Scheme of the Chriſtian Religion. Having therefore explain'd the Creed and Lords Prayer (Mr. Williams undertaking the Ten Commandments) I did without any importunity from others, but purely in the method I had laid down, explain the Doctrine of the Sacraments: Here I largely explain'd the Nature of Baptiſm, and could not do right to my ſubject, without defending our own practice as to Infants right, and the way of Adminiſtration. Dr. Ruſſel himſelf knows how falſely he hath Publiſh'd to the World, that I inveigh'd againſt the Poor Baptiſts (as he calls them) with moſt ſevere Reflections: Seeing he hath read thoſe Notes which Mr. Ring, took of my Sermons. The very hardeſt expreſſion in thoſe Notes, is the Title of miſtaken Brethren. Theſe Sermons Mr. Samuel Ring, who tho' of that perſwaſion, uſually attends our Lecture, pen'd down in ſhort hand, and afterwards wrote out at length; with an Innocent deſign (as he himſelf profeſſeth) to ſhew them to ſome of his Brethren. Farmer Bows, a pretended Meſſenger of the Churches, hearing of this, applies himſelf to Mr. Ring for a ſight of theſe Sermons, and having read them, us'd words to this Effect. Shall we bear this? If we ſuffer Mr. Chandler thus to go on, it will prejudice our cauſe. Mr. Ring reply'd, Mr. Chandler takes but the ſame liberty in his own Congregation, to defend his own practice, that we do in ours.

But this was not ſatisfactory. Mr. Bows goes over to Goſport, to Mr. John Webber, Paſtor of a Congregation of particular Anabaptiſts, as they are call'd, oppoſite in their Judgments, in many great points of Religion, to thoſe in Portſmouth. Mr. Webber (as he told me himſelf) was willing to live in Peace, and did not deſire to be engag'd: But Mr. Leddel, and ſome others, Men of heat without light, were very urgent, and willing even to accept of Matthew Ciffen for their Champion, whom Mr. Bows propos'd: A Man that denies both the Divinity and Humanity of Chriſt, and is juſtly proteſted againſt, by many of his Brethren, and particularly by

Dr.

Dr. Ruſiel. *Mr.* Webber *juſtly refus'd to own* Matthew Caffen *as a Chriſtian, or a Brother. And therefore, ſince they would have a diſpute, rather propos'd Dr.* Ruſſel. *Accordingly,* December 21. 98. *Mr.* Bows, *Mr.* Webber, *and about twenty of their Party came to my Lecture boldly to confront me, when I was Anſwering the* Anabaptiſts *Objections. At the Concluſion,* Farmer Bows *ſtands up, and in the Name of the reſt Challenges me with Preaching Doctrines falſe and wholly untrue, and deſir'd I would admit of a publick diſpute with an ordain'd Miniſter of the Goſpel: This bold Challenge I accepted, provided they would procure a Man that underſtood the regular Laws of diſputation, and preliminaries were firſt ſettled. Accordingly the next Day, Preliminaries were ſettled and Papers were interchang'd, between* Thomas Bows *and* William Leddel, *as aſſerters of the two Queſtions on the one part: And* Francis Williams *and* Samuel Chandler, *as deniers of the two Queſtions on the other Part. This Dr.* Ruſſel *perfectly conceals, in his Account of the Preliminaries,* pag. 4. *Becauſe it would have confuted his ſlander upon the Learned Dr.* Smith, *as if he deſign'd, by ſaying, he that aſſerts muſt prove, that the Proof lay upon us; but this is Accounted for elſewhere. Mr.* Webber *afterwards declares his utter diſlike of the diſpute, and wiſh'd it had never been: And before my ſelf and Mr.* Smith, *deny'd that the Letter in the Name of the Church at* Goſport, Nar. p. 2. *was wrote with his Knowledg or conſent. Therefore we Impute not the Falſhood of the matter, as if Mr.* Chandler *had inveigh'd againſt and ridicul'd their Practice; nor the falſe Grammar in that Letter to him. Mr.* Ring *expreſs'd his hearty ſorrow by Letter (as well as otherwiſe) in theſe following words*——*(after having ſent me the Notes of my Sermons, and deliver'd a Copy of the Diſputation to Mr.* Smith.)——*I am troubled at the Sad effects of the Diſputation. I mean the difference it hath rais'd among thoſe, that I hope are all the People of God: And the Grief it may have occaſion'd to any of his faithfull Miniſters: And moſt of all that I have contributed any thing towards it: Tho' it hath been by accident and no otherwiſe: and as I pray God forgive me, ſo I beg your pardon, and Crave a ſhare in your Prayers. I always reſpected you, as a Miniſter of Chriſt Jeſus; have pray'd for the Succeſs of your Miniſtry, and have heard you with a great deal of Satisfaction, and I hope have profited by it; and ſhall continue to do ſo, and ſo attend your Miniſtry without the leaſt Prejudice, and I hope with better Succeſs than formerly. I am,* Sir, *yours in all Chriſtian Service.* Samuel Ring. Portſmouth, May 29. 99.

This is the true Copy of Mr. Ring's *Letter to me, who according to his promiſe uſually attends our Lecture at* Portſmouth. *Now let the World Judg wether my Prejudice againſt the growth of the*

Church

Church at Gosport, *could put me upon this work; or whether I inveigh'd against them; many of them can testify to the contrary, to whom I have, and shall bear an hearty love and good will; own them as excellent Servants of Christ, and be very willing to contribute my Assistance, to help them forward in their way to Heaven. But alas! 'Tis Mr.* Bows *and his party that are afraid of the growth of Mr.* Webbers *Congregation: And therefore did suspend from their Communion, one* Isaac Harman *by Name, a Joyner in* Portsmouth, *for hearing Mr.* Webber: *this the young Man told me himself, and ask'd my advice about it; and Mr.* Bows *told me himself before Mr.* Francis Williams, *that if he could Believe our Doctrine of Original Sin, he should think Infants had need of Baptism: And wonder'd the People of* Gosport *should Scruple the Practice of Infant Baptism, and yet maintain the Doctrine of Original Sin. This Man it seems wants not express Command or Example but onely to be feellingly acquainted with the universal Corruption of Humane Nature; and then would readily Embrace our Practice. I pray God open his Eyes, and convince him of this great truth, which is of far greater weight than this of Baptism.*

A N

An Abridgment of those Sermons that were the Innocent Occasion of the Disputation.

HERE I must unavoidably dip my Pen in the Watry Controversy: I love not to meddle with matters of Dispute, especially where Sober and Good Men are at Odds: But I cannot do right to my Subject, without mentioning the Grounds of our Practice, both as to the Subjects of Baptism, and the manner of its Administration. I shall according to the order of the Disputation,

First, mention what I offer'd, as to the Subjects of Baptism.

First, I shall prove from Scripture, the warrantableness of Infant Baptism, or of the Baptizing the Infants of Believing Parents. Here I shall not burden you with many Scriptures, that might be produced: But only mention some few that I think most clear.

First, From *Mat.* 28. 19. *Go, Disciple all Nations, Baptizing them.* From hence I thus argue.

1. The Infants of Believing Parents are Disciples, and therefore ought to be baptiz'd. Now we have a plain Text that these Infants are Disciples, in *Acts* 15. 19. *Why tempt ye God to put a Yoke upon the Necks of the Disciples, which neither our Fathers nor we were able to bear?* This Yoke was that of Circumcision, a very painful ordinance, Administred to Infants of eight Days old; this Yoke these false Teachers would impose not only on the Gentile Christians but their Infants too, and therefore St. *Paul* was accus'd by them, that he taught, they should not Circumcise their Children nor keep the Customs of *Moses*, *Acts* 21. 21. Now when our Saviour says, *Go, Disciple all Nations*: The Apostles must needs understand, that such as were Disciples in the *Jewish* State, should be admitted to this ordinance in the Christian Church.

2. Infants are a considerable part of a Nation, and therefore we cannot suppose, they should be excluded, except they were excluded by Name or good Consequence.

3. All Nations, is here put in opposition to the one Nation of the *Jews*. As if our Saviour had said, whereas the *Jews* have hitherto been the peculiar People of God, and admitted to peculiar Priviledges, now I admit all Nations to the same Priviledges, the *Jews* only enjoy'd before, *Ephes.* 2. 12, 13. Now it was a great Priviledg among the *Jews*, that their Infants were dedicated and devoted to God, and admitted into his Church and Covenant, in their early years; therefore the Apostles must needs understand, when our Saviour said, *All Nations should be Disciples*, that the Gentiles and their Children should be admitted to the same Priviledges, the *Jews* enjoy'd before.

4. Our Saviour must needs intend Infants unless he had excluded them. If he would not be any longer a God in Covenant with them, he would have raz'd out their Names. Suppose the words had run thus: *Go, Disciple all Nations, Circumcising them*; the Apostles must have understood that their Infants were intended, and why not the same, when only the rite is alter'd? Or suppose it had run, *Go, Disciple the Jews, Baptizing them*; They must needs admit Infants that were admitted before. So that whereas our mistaken Brethren call for an express Scripture for Infant baptism, we have reason to Answer, there needs express Scripture to revoke that Priviledg, and Covenant Interest which Infants injoy'd before. If it had been Christs intention to have excluded Infants from the Church, there must have been a positive Law, where such an intention of Christ should have been express'd: for nothing can make that unlawful, which was a Duty before, but a direct and express prohibition from the *Legislator* himself*, who alone hath power to rescind, as well as make Laws. You know there was a great Controversie, whether Circumcision should continue or not, *Acts* 21. 21. and certainly there would have been a far greater, if, upon their coming to Christ, their Infants had been excluded the Church, and ranked with Heathens; but seeing we find no Objections made about this matter, nor that our Saviour ever revok'd this Priviledg, we may be assur'd they still enjoy it.

* *Stillingfleets Iren.* pag. 7.

5. The Practice of baptizing Infants was customary among the *Jews*; those that have but dip'd their fingers in the *Jewish* Writings know, that not only *Proselytes* (as Mr. *Tombs* acknowledgeth) but Native *Jews* themselves, were admitted into the Church by Circumcision, as an initiating ordinance; by Baptism, as a purifying Ceremony, to wash them from Legal Uncleanness,

cleanneſs, which they might ignorantly contract; and by Sacrifice to expiate their Sin; and that this was not a Corrupt Tradition, but grounded on thoſe many Texts, that require waſhing from uncleanneſs: And therefore this Practice is grounded on *Gen.* 35. 2. *Exod.* 19. 10. by the *Gemera Talmud*, and *Maimonides*. Now therefore ſeeing Infants were thus admitted by Baptiſm, and our Saviour was pleas'd to adopt this cuſtom into a Chriſtian Sacrament, we have reaſon to believe that Infants are admitted now as before.

2. Another Scripture is in *Acts* 2. 38, 39. *Repent and be Baptized, for the promiſe is to you and to your Children; and to thoſe afar off, even as many as the Lord our God ſhall call.* The Apoſtle *Peter* doth in this place perſwade thoſe he had convinc'd, of the greatneſs of their Sin, in murdering the Lord of Glory, penitently to return to God, and then Incourages them to hope, they ſhould again be receiv'd into Favour with God: And, ſays he, the promiſe will be made good, not only to you but to your Children too: And to the Gentile World alſo, even to as many as the Lord our God ſhall call. Thence I argue,

1. This promiſe, was the great promiſe to *Abraham*. Some pretend it is only that promiſe in *Joel* 2. 8. Gods giving extraordinary gifts of the Spirit; That their Sons and Daughters ſhould Prophecy. But this cannot be, becauſe that promiſe was not fulfill'd to all afar off. Have all the Gifts of Tongues? Do all Prophecy? The promiſe ſignifies the great promiſe Καὶ ἔξομαι to *Abraham*, *I will be a God to thee and to thy ſeed*, Gen. 17. 17. Therefore this is call'd the promiſe, *Gal.* 3. 14. *That the Bleſſing of* Abraham *might come upon the Gentiles, thro' Jeſus Chriſt, that we might receive the promiſe of the Spirit, thro' Faith.* The Bleſſing of *Abraham*: That great Bleſſing that God would be a God to him and his ſeed. Now if this great Bleſſing come to the Gentiles, Then they and their ſeed ought to receive the token of the Covenant; the Children of the promiſe ought to have the Seal affixed to it.

2. The Apoſtle uſeth theſe words to comfort the *Jews*, that had Imprecated Divine Vengeance on themſelves and their Children, Infants as well as others; a curſe that lies on the unbelieving *Jews* to this day: *His Blood be upon us and our Children*; no doubt, but many of thoſe, that were prick'd at the heart at *Peters* Sermon, join'd with the rabble in that Loud Cry; *Crucifie him, Crucifie him*, and were concern'd not only for themſelves but their children too; therefore the Apoſtle uſes this Argument, if you penitently return to God by faith in Chriſt, the curſe ſhall be taken off from you and your Children, you and

yours shall be admitted again, and not only so, but those that are afar off, the Gentile World, when call'd.

3. If the words were to be restrain'd, only to those that believe and repent themselves, and concern not their Infants; this would be an Argument to perswade the *Jews*, to continue in the Synagogue still, rather than to come into the Christian Church. While Synagogue worship stood before Christs coming, God had promis'd happy Priviledges, to themselves and Children; but now if afterwards their Children must be cast off, and look'd on as no other than Heathens, and strangers to the Covenants of promise, this would incline them rather to continue in the Synagogue, than enter into the Christian Church.

A Third Scripture is in *Rom.* 11. 15, 25. In those verses, these following things are contain'd.

1. The Apostle speaks of breaking off from and graffing into the Visible Church; that the Unbelieving *Jews* were broken off from that Visible Church, to which they were related before, by their positive unbelief, and rejecting Christ; and that the Gentile believers were graff'd in, and so partook of those Priviledges, from which the Gentiles were broken off.

2. Some only were broken off, the rest that believ'd, injoy'd the same Priviledges they did before, *v. 17th.* Now this was a great Privileg, that God would be a God to them and to their seed: Therefore they still injoy'd the same.

3. What Priviledges the *Jews* left, the whole body shall be restor'd to, when the fulness of the Gentiles shall come in, *v.* 25. therefore their Infants shall be restor'd to the same Priviledges they injoy'd before.

4. The believing Gentiles are admitted to the Priviledges the *Jews* injoy'd before, graffed into the same Olive-Tree. *v.* 24. Seeing *Jewish* Infants were interested in the Church and Covenant of God, the Infants of believing Gentiles are also in Covenant, and consequently ought to have baptism, the Seal, applyed to them.

4. A Fourth Scripture is in 1 *Cor.* 7. 14. *Else were your Children unclean, but now are they Holy.* Hence I argue, If the Children of Believers are Holy, then this ordinance ought to be Administer'd to them. The only difficulty here, is to understand what is meant, by holiness in this place.

1. Internal Holiness cannot be ascrib'd to all the Infants of Believers. Because we find by sad experience, that many of them shamefully Apostatize from God, and thereby plainly shew, the Seed of Grace was never in them, 1 *John* 3. 9.

2. Nei-

2. Neither can it be underſtood of bare Legitimacy, as our miſtaken brethren pretend. For,

1. The Word is never us'd in this ſenſe, in all the Scripture.

2. The Children of Heathens, if begotten in Lawful Wedlock, are Legitimate, as well as of Believers; therefore this can be no diſtinguiſhing mark, as in this place.

3. The Apoſtle's Argument would be weak and unconcluding, if he ſhould only prove that they were Lawful Man and Wife, becauſe their Children were Lawfully begotten. The Queſtion propos'd to the Apoſtle was this. Suppoſing a believing Wife Marry'd to an unbeliever, or *e contra*, whether the believer ſhould dwell with the unbeliever, or part one from another. The Apoſtle Anſwers,

If the unbeliever be willing to abide, let them do ſo, For the unbelieving Wife is ſanctified by the Husband, and elſe were your Children unclean, but now are they Holy. Becauſe one Parent is a believer, therefore their Children are peculiarly related to God, and in Covenant with him.

Now if bare Legitimacy were intended, then the Argument would run thus: You have no reaſon to queſtion, whether you are Man and Wife, becauſe your Children are Lawfully begotten. Can any believe any could queſtion the one, and yet grant the other?

4. This would not anſwer the *Corinthians* Scruple: They did not queſtion, whether co-habiting with Unbelievers, expos'd them to Fornication; but, whether it would expoſe them to Irreligion, or at leaſt, great Temptations. Now, ſays the Apoſtle, *How knoweſt thou, O Man, but thou may'ſt ſave thy Wife?* However, your Children are Holy, becauſe one is a believer.

3. By holineſs is meant Relative or Federal Holineſs. That the Children of believers are Seperated to God, enter'd into a new Relarion to him, by virtue of his Covenant. Thus the *Iſraelites* are ſaid to be a Holy People, becauſe ſeparated to God as his peculiar Treaſure, *Deut.* 14. 2. 26. 19. the Infants of believing Parents are thus Holy, as related to God and enjoying diſtinguiſhing marks of Favour, therefore ought to have this diſtinguiſhing ordinance apply'd to them?

2. What Priviledges are the Infants of believers Inveſted in by baptiſm?

1. They are ſolemnly admitted into the Viſible Church; no longer ſtrangers to the Covenants of Promiſe, but more nearly related to God, than the Infants of Heathens.

2. Pecu-

2. Peculiarly intereſted in the Churches Prayers; we are bound indeed to pray for all Men, but more peculiarly for the Church of God, *Gal.* 6. 16.

3. Have a Title to Gods peculiar care. God gives his Angels a charge over them, *Mat.* 18. 10.

4. They ſtand nearer to, and are the more eſpecial Objects of the promiſes of Grace, *Iſa.* 44. 3. 59. Infants are call'd by God's Name, therefore tho Gods Grace is free, yet we have more Reaſon to hope, the promiſes will be made good to them than others. The vein of Election frequently runs in the Channel of believing Parents, and their ſeed.

5. They are put into a new Covenant Relation. As *Abraham* receiv'd the ſign of Circumciſion, as a Seal of the Righteouſneſs of Faith, to himſelf and ſeed, *Rom.* 4. 11. So this ordinance of Baptiſm, ſhall be a Seal of the Righteouſneſs of Faith, to believers and their ſeed.

6. If they dye during their Infant State, they ſhall be ſaved. Our Saviour uſeth this Argument for the Proof of the Reſurrection. *I am the God of Abraham, Mat.* 22. 32. Now for God to be the God of any, is to diſtinguiſh them from others by his rewards; he did not do thus for *Abraham*, and his Family, in this World, therefore there is another, *Heb.* 11. 16. Now when God is ſaid to be a God to believers and their ſeed, the meaning is, he will be a rewarder of them; therefore if they dye in their Infant State, they have a promiſe to rely on, that God will receive them to Salvation. Whereas others muſt leave their Children to the unfathomable depths of Divine Mercy, as they do the Heathen World.

3. The Practical uſes of Infant Baptiſm beyond that of years. This I do the rather, to take off the Common Objection, that Infant baptiſm is an uſeleſs Ordinance.

1. By baptizing our Infants we practically own our Original Pollution. Thoſe Baptiz'd at Riper Years own themſelves Sinners by Practice; but do not neceſſarily own, that there is a Fountain of Sin within: But when we offer our Children to be baptiz'd, we acknowledge that we have been Inſtruments of conveying polluted Natures to our Infants; and that they need waſhing by the Blood and Spirit of Chriſt. Thus the Prophet ſets forth our ſinful State, by the Pollutions of a new born Infant, *Ezek.* 16. 4.

2. Hereby we practically acknowledge the Neceſſity of Gods free Grace, in order to our recovery. As an Infant cannot contribute to his baptiſm, but is purely paſſive; So we can contribute to nothing, by any Work or Merit of our own, towards obtaining the Grace of God, and Regenerating Influ-

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ences of his Spirit. *It is not in him that willeth, nor in him that runneth, but in God that sheweth Mercy*, Rom. 9. 16.

3. Hereby we practically own Christs Universal Headship, that he is Lord of all, of all Ages, Sexes, and Conditions. Those that deny their Children, to be in Covenant with God, hereby deny them to be Visible Members of Christ; And thus rob him of a great part of his Subjects, and indeed rob themselves of that comfort they might injoy: they look upon their Infants, as in the same Case and State, with the Heathen World. If Christ save them, it is by a Prerogative of Mercy, and not as his Members or Covenant Children; but *for this cause Christ both Died, and Rose, and reviv'd, that he might be the Lord, of the Dead and Living*, Rom. 14. 9. And as Christ whilst an Infant himself, was head of the Church, so he is pleas'd to admit of Infant Members, in Covenant with him.

4. Infant baptism lays stronger Obligations on Parents, to train up their Children for God. Certainly 'tis a mighty Obligation on a Parent to consider, 1. *I have Solemnly devoted my Child to God. Solemnly promis'd, before the Minister, and in the Face of a great Congregation, that I will endeavour by hearty Prayers, Serious Instructions, and a Religious Example, to train up my Child for God; the vows of the Lord are upon me, and I shall add perjury to the rest of my Sins, if I neglect them.* The Prophet makes it, a great Aggravation of the *Israelites* Sin, that they had taken their Sons and Daughters that they had Born unto God, and Sacrific'd them to Idols, *Ezek.* 16. 21. and it follows, *Thou hast slain my Children.* God calls them his Children, as born in his Family, and Solemnly devoted to him. So the sin of Christians will be highly aggravated, if they bring up their Children for the destroyer, and neglect those Parental Instructions, they have oblig'd themselves to.

5. Infant baptism Engages Children to acquaint themselves, with the Terms and Tenour of the Covenant. When Children are told by their Parents, how Solemnly they were enter'd into Covenant with God, this engages them to enquire betimes, what they are by Nature, what they may be by Grace, and to understand all the Principles of Religion, in order to that end.

6. Infant baptism Engages us against Sin betimes. We are prepossess'd with a happy Prejudice against Sin, in our Early Years; and this is a great advantage. *When Hannibal was but nine years Old, his Father made him lay his hand upon the Altar, and Swear, that he would be an Irreconcilable Enemy to the Romans:* And this was the Reason he would never admit of any Peace with them. My Friends, we were Engaged for God against Sin, and

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the Devil, as our Irreconcilable Enemies, not at nine years Old, but in our Infant State; and this obliges us to maintain a conſtant Enmity againſt them for ever.

7. Infant baptiſm is a great Encouragement for Faith in Prayer, with reſpect to our Children. Thoſe that have dedicated their Children to God in baptiſm, may pray to God, with larger Meaſures of Faith and Hope, than ſuch as have neglected this Duty. They may ſay, *Lord I have reſign'd them up unto thee; Brought them to thine Authoriz'd Repreſentative to be liſted into thy Family; conſented for them, to the claims of thy Covenant; and the token of thy Covenant, hath been apply'd to them; let the Promiſes of thy Covenant be made good to them. They are call'd by thy Name, do thou receive them: They are Viſible Members of thy Church. Oh give them the Favours that belong to thy Children.* A Viſible Relation to God is a good Encouragement for Faith in Prayer. *We are call'd by thy Name: Thou beareſt not Rule over them,* Jer. 14. 9. Thoſe that have not thus dedicated their Children to God, can only ſay, *Lord be Merciful to them, tho they are not call'd by thy Name, and make them thine.* But we have a better Plea; and can ſay, *Lord they are call'd by thy Name.*

8. Infant baptiſm adds to the Parents comfort. They may comfortably hope as to their living ſeed, that if they are Faithful in training them up for God, he will according to his promiſe, *Iſa.* 44. 3. pour out his Spirit and Bleſſing upon them: And as to thoſe that die in an Infant State, they have reaſon to believe and hope, that they are happy, becauſe God hath promis'd to be a God to them, and to their ſeed: Whereas thoſe that neglect this ordinance have no more reaſon to hope for the ſalvation of their Infants, than the Heathens; muſt only leave them to the unfathomable depths of Gods Goodneſs, having no promiſe to rely upon.

4. I ſhall Anſwer ſome Principal Objections againſt this Truth.

1. There is no Precept nor Example for Infant Baptiſm, in all the New Teſtament; This is a common Objection, and therefore deſerves a diſtinct Anſwer.

1. To this I Anſwer: What expreſs command or example can they produce for previous Examination of Perſons that offer themſelves to be baptiz'd; for Stated Prayer, before and after this Ordinance; or for Dipping or Plunging the whole Body under Water? All theſe things muſt be deduc'd by conſequence; for no expreſs Scripture can be produc'd for them. I may add, what expreſs command have they for Singing Pſalms in Rhime and Metre, which is the Practiſe of the moſt Orthodox Anabaptiſts at this day? I mention this the rather, to convince Mr.

Welber

Webber and his adherents, what a doughty Champion they have choſen for themſelves. For this Dr. *Ruſſel* hath written ſome Animadverſions on his Brother *Allen*'s Eſſay, on Singing Pſalms; wherein he advances the very ſame Arguments, againſt their Practice of Singing Pſalms, that he doth againſt ours for Infant baptiſm; and therefore hath prov'd himſelf a Hackny diſputant, that hath one conſtant Road, and train of Arguments, upon all occaſions. Perhaps I may be ſo dull of Apprehenſion, as not to be able to Anſwer them, therefore muſt cry, Men of *Iſrael* help. *The Arguments of* Ruſſel *againſt* Allen, *pag.* 9.

If it doth not appear from Scripture, or any Authentic Hiſtory, that the Pſalms of David *were Tranſlated into Rhime or Metre till the 16th Century, then it is Impoſſible any Church could ſo ſing them, as our Brethren now do; the* Major *is undeniable, the* Minor *I thus prove.*

If it be ſo recorded, you or ſome other are able to ſhow it.

Further, if Singing in Rhime or Metre was never practic'd in any Church, till the 16th Century, then it was, becauſe our Lord Jeſus had not commanded it ſo to be.

If our Lord had Commanded it, his Apoſtles would have ſo taught the Churches.

If the Apoſtles were faithful in the diſcharge of their Miniſtry, and kept back nothing, that was profitable to the Churches, but declared to them the whole Councel of God, then they did teach the Churches all that the Lord Jeſus Commanded.

If the Apoſtles did teach the Churches to ſing in Rhime and Metre, then it is ſomewhere ſo recorded in the New Teſtament. Thus argues this mighty Man of Logick; but as he cannot diſtinguiſh between Rhime and Metre, ſo I can ſee, neither Rhime nor Reaſon in his diſcourſe: theſe were the Arguments for want of better, he triſl'd with at *Portſmouth*; but Mr. *Webber* (to whoſe civility I am indebted, for a ſight of this curious peice.) muſt eitherRenounce his belovedRhimes,or comply with the Practice of Infant baptiſm,Notwithſtanding the wonderfulArguments of his Champion to the contrary. But to return from this digreſſion.

2. Theſe Truths that were Eſtabliſh'd in the Old Teſtament, are rather ſuppos'd than poſitively expreſs'd in the New, but the Grounds and Foundations upon which Infant baptiſm ſtands, were Eſtabliſh'd in the Old Teſtament. Infants were then admitted into the Covenant and Church of God: Except therefore Chriſt had blotted their Names out of the Covenant, and Rolls of the Church; They are to be continued there, under the New Teſtament. Thus a Magiſtracy was ſetled under the Old Teſtament, but there is no precept for it under the New; the Lawfulneſs of VVar was then ſettled, but ſuppos'd not expreſt under the New. The forbidden degrees of Marri-

age, were ſetled under the Old Teſtament: No need of mentioning them again under the New.

3. *Anſ.* There are many Virtual and General Commands for the baptizing of Infants in the New Teſtament, which were mention'd before.

4. *Anſ.* There was no need of an expreſs Command, becauſe it was the conſtant Practice of the Church, when the Scripture was written, in conformity to the Practice of the *Jews*, for many Ages before. I cannot here expreſs my ſelf better, than in the words of the Learned *Lightfoot* *. *If Baptiſm and Baptizing of Infants had been as ſtrange and unheard of a thing, till* John *Baptiſt came, as Circumciſion was, till God appointed it to* Abraham; *There would then no doubt, have been an expreſs Command for Baptizing Infants, as there was for Circumciſing them. But when the Baptizing of Infants, was a thing commonly known and us'd, as appears by Unconteſtable Evidence from all their Writers; there need not be expreſs Aſſertions, that ſuch and ſuch Perſons were to be the Objects of Baptiſm, when it was as well known before the Goſpel began, that Men, Women and Children were Baptiz'd, as it is to be known that the Sun is up when it ſhines at noon day.*

* *Lightfoots Harmony on* Joh. 1. 25.

5. There would need a Poſitive Command, to exclude Infants, who were admitted into Covenant before. The *Jews* were extremely tender of their Priviledges, and you know there was a great diſpute among them, whether their Children ſhould be Circumcis'd, *Acts* 21. 21. Now if their Children were wholly caſt out of Covenant, this would have enrag'd them much more; ſeeing therefore, there is not one word in Scripture, that once mentions the unchurching of Infants, not one Apoſtle, that once queſtions or diſcovers it, the believing *Jews* did not once Scruple it, nor the unbelieving once charge it on Chriſt; nor the Councel in *Acts* 15. Reveal it, tho they that taught Infants ſhould be Circumciz'd, did ſuppoſe they were Church-Members. I ſay ſeeing all theſe things are true, Infants are Church-Members ſtill, and conſequently ought to be Baptiz'd.

6. There are Examples of whole Houſholds that were Baptiz'd in Scripture, and we may well conclude, as *Abrahams* Children, In *Luk.* 19. 9. Chriſt ſaith to *Zaccheus*, *Salvation is come to this Houſe, for that he alſo is the Son of Abraham. Zaccheus* was a *Publican*, and a gatherer of the *Roman Tribute*, and perhaps a Gentile, but upon his Faith in Chriſt, he becomes a Spiritual Son of *Abraham*, and Salvation comes not only to himſelf, but his Houſe; God becomes a God to him and his. So when we read of ſo many Houſholds Baptiz'd, upon the Parents and Maſters

ſters believing, we have reaſon to conclude their Infants were Baptiz'd, as *Abrahams* and his were Circumciz'd.

2. There is no Inſtance of any Chriſtian Child, whoſe Baptiſm was defer'd till he came to Years. There was great reaſon that they who had been *Jews* or Heathens before, ſhould upon their undertaking Chriſtianity be baptiz'd at Years: as *Abraham* at the firſt Inſtitution of Circumciſion was Circumciz'd, when he was old; but we may well ſuppoſe their Children (as *Abrahams*) were baptiz'd with them, and afterwards in their Infant State. Now it is utterly unaccountable, that in that long tract of time, between St. *Mathews Goſpel* and the *Revelations*, when many Chriſtian Infants were grown adult, we ſhould read of none that were Baptiz'd, but only of *Jews* and Heathen, I ſay this is unaccountable, and therefore ſuppoſeth they were Baptiz'd in Infancy.

Obj. 2. Infants are uncapable of performing the Duties prerequir'd to baptiſm. Of confeſſing their Sins, *Mat.* 3. 6. Of Repenting, *Acts* 2 38. Of gladly receiving the word, *Acts* 2. 41. Of believing, *Mar.* 16. 16.

1 Infants are admitted on the account of their Parents faith. As the Infants of believing *Jews*, ſo are the Infants of Chriſtians; nor is this at all unreaſonable. For as Infants contract Guilt from their Parents, why may they not alſo partake of Mercy, on account of their Parents; except God be more inclin'd to Acts of Juſtice, than Mercy? As many were heal'd of their Bodily diſeaſes, by the faith of their Parents, *Mat.* 15. 28. So why may they not be admitted into Gods Church on the ſame account? As the *Jewiſh* Infants, Covenanted with God, in and by their Parents, *Deut.* 29. 11, 12. So why may not Chriſtian Infants Covenant in and by them? As Children are ſaid to come to Chriſt, being brought in the Arms of their Nurſes or Parents, *Luk.* 18. 15, 16. So why may they not be ſaid Spiritually to come to Chriſt, in the Arms of their Parents Faith? As Parents enter their Childrens Names in Leaſes and Covenants, and the Children are oblig'd to ſtand to theſe Covenants, and do Injoy theſe Priviledges, when they come to Years: So why may they not enter their Childrens Names into the Covenant, and Church of God, tho at preſent they are uncapable of Perſonally Engaging themſelves?

2. Infants are oblig'd to theſe duties as ſoon as they are capable; and their Early Engagements in Baptiſm, lay the more ſtrong and forcible Obligation upon them to do ſo. If afterwards they revolt from God, their Sin will be more highly aggravated, as adding Perjury and Apoſtacy to the reſt of their Sins: and this may be one reaſon why, ſometimes, the Children

of Believers are worſe than others, becauſe they Sin againſt greater Light and Love, and ſtronger Engagements than other men, and therefore juſtly provoke the Holy Spirit to forſake them. The *Levites* of a Month Old are ſaid to keep the charge of a Sanctuary, becauſe they were devoted to this Office, and bound to it when capable, *Num.* 3. 28. So the Infants of Believers are devoted to the Service of God: And bound to Believe, repent, confeſs their Sins, and gladly receive the word, as ſoon as capable.

3. Theſe Texts therefore only ſhew what was requir'd of grown Perſons, when Baptiſm was firſt appointed in the Chriſtian Church. Thoſe Perſons were either *Jews* or Heathens before, and therefore muſt Renounce their former Errors, and Profeſs their Chriſtian Faith; but this is no Prejudice againſt Infants who are to be admitted with them. As when *Abraham* was Circumciz'd, he firſt Believ'd in God, and Submitted to this Ordinance, but afterwards the Infants of the *Jews* were Circumciz'd in their Infant State: So if we were to Preach to the *Indians*, we muſt firſt perſwade them to Believe and Repent before Baptiſm; but when once they had Believ'd, their Infants would have the ſame right with themſelves.

4. As to *Mar.* 16. 16 becauſe many are apt to inſiſt on the order of the words, and argue that Faith is put before baptiſm, and therefore ought to precede it,

I Anſwer, The order of the words is not always to be exactly regarded. For confeſſing of Sin is put after Baptiſm, *Matth* 3. 6. Beſides, this would condemn all Infants; for, if, becauſe they cannot Believe, they ought not to be Baptiz'd, then for the ſame Reaſon they muſt all be damn'd. 'Tis not poſitively ſaid he that is not Baptiz'd ſhall be damn'd; Baptiſm is not of Abſolute Neceſſity to Salvation: But it is poſitively ſaid, he that Believeth not ſhall not be ſav'd. If the latter part of this Verſe be Interpreted of Grown Perſons, ſo alſo muſt the former. As for Grown Perſons, Faith muſt go before baptiſm: But it doth not follow, that Infants are hence excluded from baptiſm, no more than from Salvation. Our Saviour doth therefore here, only give a general direction to his Apoſtles, to Preach the Goſpel to every Creature, and admit the Gentiles to the ſame Priviledges with the *Jews*, and ſhews them the Iſſue of the Execution of their Commiſſion; that thoſe *Jews*, or *Heathens* that would renounce their former Idolatry, and believingly ſubmit to the Ordinance, as a Solemn Entrance into the Church, ſhould be ſaved; but thoſe that wilfully perſiſted in unbelief, ſhould be damn'd. So that this is no Prejudice to Infants who are ſtill in Covenant with

God

God thro' their Parents Faith, and were never caſt out.

I proceed to the 2d General Queſtion. After what manner, the outward Element in Baptiſm, ought to be apply'd, whether by dipping or plunging the whole Body under Water, or whether pouring Water on the Face be not ſufficient? To which I Anſwer.

1. It is Abſolutely Neceſſary that this Ordinance ſhould be adminiſtred by dipping or plunging the whole Body under the Water. There are many miſtaken Brethren lay too great a ſtreſs on this; but it proceeds from their ignorance of the Scriptures.

1. The Holy Ghoſt, never uſes Βαπτω, which moſt frequently ſignifies *to dip*, but Βαπτιζω: Now why ſhould the Holy Ghoſt conſecrate a new word for this Ordinance, if dipping had been the only way of adminiſtring it? Now Βαπτω is always us'd where dipping is ſignify'd *Mat.* 26. 23. *Joh.* 13. 26. *He that dippeth with me in the diſh. Luk.* 16 24. *dip his finger. Rev.* 19. 13. *with Garments dip'd in Blood.*

2. The *Greek* word Βαπτιζω, is us'd in a differing ſenſe in Scripture. Thus you read, *Mar.* 7. 4. *The Phariſees eat not except they waſh oft.*

Now the way of waſhing among the *Jews*, was this; a Servant was ready to pour water on his Maſters hands, hence *Eliſha* is thus deſcribed. 2 *Kings* 3. 11. *Here is* Eliſha *that pour'd Water on the hands of his Maſter* Elijah. So we read of waſhing of cups and pots, Braſen Veſſels, Tables or Beds. *Mar.* 7. 4. the *Greek* word is *Baptizo*. Surely they did not carry them out to a River and dip them there, but pour'd water on them, and ſo made them clean. Again, *Heb* 9. 1. we read of divers waſhings; *Baptiſms* in the *Greek*. Now what were theſe Baptiſms but *v.* 13. 21. *Moſes* Sprinkling the Book and all the People, with the Blood of *Calves* and *Goates* and Water. So that Ραντιζω and Βαπτιζω ſignify the ſame thing. Let not Injudicious People therefore pretend that ours is only *Rantiſm*, when we find in Scripture that *Rantiſm*, and Baptiſm are us'd promiſcuouſly for the ſame.

3. There is no certainty that dipping was ever us'd in Scripture Times. All thoſe Scriptures that are commonly urg'd to this purpoſe, may be eaſily apply'd another way. If we begin with *John* the Baptiſt, he is ſaid to Baptize not in, but with Water, as Chriſt with the Holy Ghoſt and Fire. *Luk.* 3. 16. Now how did Chriſt Baptize with the Holy Ghoſt and Fire? but at the day of Pentecoſt when the Holy Ghoſt was pour'd on them. *Acts.* 10. 45. I know the learned *Caſaubon's* witty Criticiſm

ticiſm that in *Acts* 2. when the Holy Ghoſt came upon them, it is ſaid, *There came a ſound from Heaven as of a ruſhing mighty wind, and it fill'd the Houſe.* So that they were as in a Fiſh Pond Overwhelm'd with the Holy Ghoſt. But to this I Anſwer, it was the ſound that fill'd the Houſe, and not the cloven Tongues of Fire, which were the Emblems of the Holy Ghoſt, and ſure they were not Overwhelm'd with theſe, but that promiſe was made good, I will pour out my Spirit. *Acts* 2. 17. Now the pouring out of the Spirit is frequently repreſented by pouring out water, *Iſ.* 44. 3.

But ſeveral Scriptures are pretended for dipping; the moſt material are theſe.

1. *Mat* 3. 16. *Jeſus went up out of the water.*

I Anſwer, he might according to the Practice of thoſe times, go into the Water to waſh his Feet, foul with Travelling, and *John* might pour Water on his Face; but the *Greek* word may be render'd, he went up from the Water. The like Anſwer may be given to *Mar.* 1. 9. *Jeſus was Baptiz'd of John in Jordan.* It doth not prove his whole body was plung'd there. Nay εἰς frequently ſignifies *to*, and if we compare this place with *Mat.* 3 13 *Jeſus came from Nazareth of Galilee to Jordan to be Baptized of John.* So here we may read the words with a parentheſis. *And Jeſus came from Nazareth of Galilee, (and was Baptiz'd of John) to Jordan.*

2. Another Scripture is *Joh.* 3. 23. *John Baptized in Enon, becauſe there was much Water there.*

I Anſwer, much Water may be meant not of depth but length, many ſtreams and Rivulets, where *John* and his Diſciples might conveniently together Baptize or pour Water on the Multitudes.

3. Another Scripture is *Acts* 8. 38. where *Philip* and the *Eunuch* are ſaid both to go down into the Water; whence ſome would infer that the *Eunuch* was dip'd. I Anſwer, they might only go down to, and come from the Water. So the *Greek* may be render'd, the Water running in the valleys. But if Men will inſiſt on the letter of the Text, *Philip muſt dip himſelf as well as the Eunuch*; for they both went down. Or they might go ankle deep, and *Philip* might pour Water on his Head or Face: either of theſe Interpretations are probable, and therefore it cannot Neceſſarily be prov'd he was dipt; beſides the unlikelihood that he was dipt on a Journey, when perhaps he might have no cloaths to change.

4. The Principal Scripture they boaſt of, is *Rom.* 6. 4. *Being Buried with Chriſt in Baptiſm.* Whence they argue baptiſm muſt repreſent a burial, therefore the whole body muſt be cover'd

cover'd with Water. This Text we have given a distinct Answer to, in our Reflections on Dr. *Russel*, *Chap.* 2. *Refl.* 12. 13. therefore thither I Refer the Reader, and shall only say here.

1. It is no where said that baptism represents Christs burial, but only that we are oblig'd to conform our selves thereby to Christs Death, Burial, and Resurrection, to die to Sin, and rise again to newness of Life: This we do whatever rite be us'd.

2. In our way (if that will satisfy) there is a Representation of Christs Death, the pouring out of Water denoting the pouring his Blood or Soul; of his burial, as the Face, the Principal part of the body, is put under the Water; of his Resurrection when the Child is taken up and deliver'd again to its Parents or Offerers.

3. If they will keep strictly to the Significancy of a burial; the Person to be baptiz'd, must not walk into the Water, but be taken up by the baptizer and cast down into it: for indeed the difference between our way and theirs is only this, we baptize the face and they baptize the head and shoulders too.

4. *Metaphors* must not be stretched too far, and let our brethren take heed, how they stretch this Expression so, as to Justify the Practice of others, that differ from them; you read *v. 6. Our Old Man is Crucify'd with Christ.* Hence the *Romanists* infer the Necessity of Crossing in baptism; let not the *Metaphor* therefore be stretched too far.

5. There are many more Scriptures, that have an Allusion to Sprinkling or pouring Water on the Face: thus we read, *Is.* 44. 3. *I will pour Water on him that is thirsty, &c.* which is interpreted of Gods pouring out his Spirit, and blessing on the seed of believers, So *Heb.* 10. 22. *Having your Hearts Sprinkled from an Evil Conscience, and your Bodys wash'd with pure Water:* And many other places. So that our way most fairly Represents the Death, burial and Resurrection of Christ, together with the Application of his blood, and Spirit; and the Anabaptists of *Amsterdam* are so sensible of this, that they Generally baptize by pouring Water upon the Head.

4. There is great probability, (if not certainty) that many were not dip'd in Scripture times. Particularly *Act.* 2. 41 we read of 3000 baptiz'd in part of a day. And this was at *Jerusalem* where there were no Rivers, but only the brook *Cedron.* Besides these were either dipt naked, or with their Cloaths; if Naked, this would be an unseemly sight, and look as if they were full of new Wine indeed, tho' (by the way) I think that part

that

that is baptiz'd, oughtto be Naked, to Repreſent our Nakedneſs before God: if with their Cloaths this would be as ſtrange, for it cannot be expected, they brought Cloaths with them at that Juncture, and it wou'd have been very unſeemly, to ſee ſo many Perſons come out of the Water in ſuch a condition; and go down to their Houſes, which might be at a great diſtance; not to mention that it was hardly poſſible, for the 12 Apoſtles, if we ſhould add the 70 Diſciples to them, (which yet the Text mentions not) to dip 3000 in ſo ſhort a time, they had need have brawny Arms and an *Herculean* ſtrength to do this.

Again we read *Acts* 9. 9., 18. that *Saul* after 3 days faſting was baptiz'd by *Ananias*, we read not that he went out of the Houſe; nor is it probable, that God (*who will have Mercy and not Sacrifice.*) would at that time require, he ſhould be plung'd in Cold Water, which might Prejudice his Health or Life.

Agajn *Acts* 16. 33. The Jaylor and all his were baptiz'd at midnight. 'Tis unlikely they went to a River at that time.

5. It is not the quantity of Water, but the quality that is Significant. As in the other Sacrament we are Commanded to Eat bread and drink Wine in Remembrance of Chriſt; So in this to be waſh'd in the Name of the Father, Son and Holy Ghoſt: and as in the other, it is not ſaid what quantity of bread we ſhall Eat, or Wine we ſhall Drink; So neither in this, after what manner the water ſhall be apply'd, whether by dipping, Sprinkling or pouring water on the Face. It might be equally pretended, that we muſt Eat and Drink Plentifully at the Lords Table, becauſe this beſt ſets forth a Feaſt, as it is call'd 1 *Cor.* 5. 8. or Eat a whole Loaf to repreſent our partaking of Chriſts fulneſs, and receiving from him Grace for Grace: there is as much Neceſſity for this, as for dipping, to repreſent our burial with Chriſt. But as a ſmall bit of bread, and Moderate Draught of VVine, doth ſignificantly repreſent the Death of Chriſt; ſo a little water doth as ſignificantly Repreſent the cleanſing virtue of Chriſts blood.

6. It is very unlikely that dipping, which when mention'd in Scripture, is generally us'd as a token of Gods Vengeance, ſhould in this Sacrament be us'd as a token of his Mercy. Thus the Old VVorld was dip'd and drown'd for their Sins, Gods Vengeance follow'd them, and they ſunk as lead in the mighty waters.

But. *Noah* and his Family, whoſe entrance into the Ark, was a Type of baptiſm, as that is an entrance into the Chriſtian Church

Church, 1 *Pet.* 3. 21. They were only wet with the Rain they met with in their Paſſage. Thus the *Egyptians* were dip'd and drown'd in the Red Sea, but the *Iſraelites* were baptiz'd unto *Moſes*, in the Cloud and the Sea, 1 *Cor.* 10. 2. by the dewings of the Cloud, and daſhing of the Waves. Thus the Lord Jeſus ſhall come down from Heaven to render Vengeance on his Antichriſtian Enemies, with Garments dipt in blood. *Rev.* 19. 13. I know the uſual Objections of *Naaman* the *Syrian*, of whom it is ſaid 2 *Kings* 5. 14. *he dip'd himſelf in the River Jordan*, Seven times, according to the ſaying of the Man of God. But this Objection I took off in the Diſputation it ſelf. Not according to the falſe repreſentation of the Narrative, but thus: The Prophet bids him, *v.* 10. *go and waſh in Jordan Seven times*; *and he waſhed himſelf*, as the *Hebrew* may be reader'd, *According to the ſaying of the Man of God.* As when our Saviour commanded the blind man to waſh in the Pool of *Siloam*, *John* 9. 7. he had no need to dip himſelf, but only to waſh his Eyes: So *Naaman* the *Syrian* had no need to waſh any part of his body, but only where he was affected with Leproſie: And therefore till it can be prov'd, that *Naaman* was a Leper all over, this Objection is of no Force. This was my Anſwer then, which perfectly ſilenced *Ruſſel.* This Argument I us'd not to prove the abſolute Unlawfulneſs of Dipping; for I lay no ſtreſs at all on the Mode of Adminiſtration; and tho Dipping be us'd in theſe places, as a Token of Vengeance, yet it may be apply'd in a way of Mercy. But I hence argue, it is very unlikely, that this way, and no other muſt be us'd in baptiſm. And this may be a ſufficient Anſwer to all that little Story about Mr. *Fox* in the Preface, and the Trifling Querys upon it.

2. Sprinkling, or pouring Water on the Face, in this Sacrament, is moſt ſignificant. We pour water on the Face, the Nobleſt and Cheifeſt Part of Man. That Part we pour water on is naked, to repreſeſent our nakedneſs before God; and this is ſufficient, and ſignificantly repreſents,

1. The blood of Chriſt, whereby we are cleans'd from the Guilt and Filth of Sin. To this, there are particular Alluſions made in many Places of Scripture, *Heb.* 10, 22. 12. 23. 1 *Pet.* 1, 2.

2. It fitly Repreſents the Communications of the Spirit. The Spirit of God is promis'd to us under this *Metaphor*, *Iſ.* 54. 3. 52. 15. *Ezek.* 36. 25. Thus in this Ordinance is ſignify'd the pouring out of the Spirit, to cleanſe us from that Pollution we have contracted.

Pouring water on the Face, doth moſt aptly Repreſent the Grace of God apply'd to us, rather than dipping, whereby it may ſeem, as if we firſt apply'd our ſelves to him. In dipping, the body is apply'd to the water; in pouring, water is apply'd to the body.

This moſt fitly Repreſents, that God is the firſt Mover in our Converſion; that Regeneration and Sanctification is his work: Whereas the other way, inclines us rather to think that we cleanſe and purify our ſelves. It is no wonder, that they who magnify the Power of Nature, and then by their own free will they change and convert themſelves, are for this way; but as for thoſe that better underſtand the Scriptures, and their own weakneſs, and acknowledge that *it is not in him that willeth, nor in him that runneth, but in God that ſheweth Mercy, Rom.* 9. 16. and that *God Works in us both to will and to do, according to his own Good Pleaſure, Phil.* 2, 13. *It* ſeems very unreaſonable for them to uſe ſuch a Practice, that Intimates as if Man had Power to change and convert himſelf.

Mr. Chandler's *Prologue.*

My Friends,

IT is not out of Pride or Vanity, that I now appear in this Place, upon this occaſion. Moſt of you know, and I ſuppoſe many of you have heard, that, in the courſe of my Lecture here, I have been diſcourſing of the Principles of Religion: And having explain'd the Creed and the Lord's Prayer, did undertake to treat of the Doctrine of the Sacraments, particularly that of Baptiſm. *Thoſe that then heard me know, that I ſpake with a great deal of Modeſty, calling thoſe who deny* Infant-Baptiſm, *by no harder Name than* Miſtaken Brethren; *when I was unavoidably engag'd in this Diſputation by a bold and confident Challenge given me, which I knew not how to refuſe, unleſs I would betray that Truth which I believe to be the Truth of the Goſpel. They themſelves not being able to anſwer the Arguments I then uſed, have cryed out,* Men of *Iſrael,* come and help; *and therefore have ſent for this Gentleman, from* London. *Now I deſire that all things may be managed with the greateſt Fairneſs and Calmneſs, that we may debate of theſe matters as Chriſtians, that nothing may be done that is tumultuous or diſorderly: And, as we have the Favour of the Govern-*

ment both Civil and Military, ſo, that we may give them no occaſion to repent of giving this Liberty. And I hope we ſhall all of us be willing to ſubmit to the Truth as it is revealed in the Goſpel, and lay our ſelves open to Conviction. I have no more to add, but d ſire all of you to joyn with me in this one Requeſt, That God would grant that Truth may prevail.

Chand. THe Queſtions to be diſputed of are theſe in order:

Q. 1. *Whether, according to the Commiſſion of our Lord Jeſus Chriſt, Adult Believers only are the Proper Subjects of Baptiſm, or their Infants alſo?*

Q. 2. *Whether this Ordinance of Baptiſm, as appointed by Chriſt, be to be adminiſtred by Dipping, Plunging, Overwhelming only, and not otherwiſe?* We deny, and they affirm.

Ruſſel. I do ſuppoſe it will be neceſſary to underſtand, how much of this, that we affirm, Mr. *Chandler* owns, that we may not diſpute about thoſe things wherein we are agreed; whether you do own, that Adult Believers are the Proper Subjects of baptiſm?

Chand. If they were not baptized in Infancy, they ought to be ſo at Age.

Ruſ. You do ſuppoſe then that they are to be baptized by vertue of ſome Commiſſion, and that, the Commiſſion of our Lord Jeſus Chriſt.

Chand. Yes.

Ruſ. Then with reſpect to the firſt Queſtion, *Whether Adult believers only, or whether Infants alſo may be admitted to baptiſm?* And I ſuppoſe you do expect that I ſhould be Opponent.

Chan. Yes, that was agreed.

Ruſ. Well then, I ſhall endeavour (God aſſiſting) to prove, *Infants are not, according to Chriſt's Commiſſion, the proper Subjects of Baptiſm.*

Arg. If Chriſt hath no where required any of his Miniſters to baptize Infants, then the baptiſm of Infants is not according to the Commiſſion of our Lord Jeſus Chriſt.

But Chriſt hath no where required any of his Miniſters, &c. *Ergo.*

Chan. I diſtinguiſh here upon your Antecedent. If you mean by Chriſt's requiring, his requiring Infants expreſsly, and

and by Name, there is no need of it: But if by requiring, you mean either expreſly, or by juſt conſequence; then I deny your Minor.

Ruſ. Then you ſuppoſe that Chriſt hath no where required it.

Chan. No. Diſtinguiſh between expreſs words and good conſequential Proofs.

Ruſ. It's neceſſary the People ſhould know what Mr. *Chandler* means; and therefore——

Robinſon. It's fit indeed they ſhould know what he means; but it's alſo fit he ſhould explain his own meaning. You muſt not be permitted to explain Mr. *Chandler*'s meaning in your own words. Your buſineſs is to prove what he denies.

Ruſ. I do hope, Gentlemen, that you will not thus break in upon us.

Rob. I do ſtand here on purpoſe to prevent Irregularity in the Diſputants.

Leigh. This Gentleman is our Moderator.

Ruſ. Pray what is your Name?

Rob. My Name is *Robinſon.*

Ruſ. Now if you will be ſilent, and Mr. *Chandler* be pleaſed to tell me what part of my Argument he denies, I ſhall proceed in the defence of it.

Chan. Repeat your Argument then.

Ruſ. If Chriſt hath no where required any of his Miniſters to baptize Infants, then the baptiſm of Infants is not according to the Circumciſion of our Lord Jeſus Chriſt. But Chriſt hath no where required, *&c. Ergo.*

Chan. Here, I ſay, as to the *Major*: If you mean by requiring, Chriſt's expreſly requiring in ſo many words, that Infants ſhall be baptized, then I deny the conſequence; but if you mean, that by genuine conſequence it cannot be drawn from Scripture; I deny the *Minor.*

Ruſ. The Term is very lax. I do not ſay, that he hath no where commanded it, but no where required it. If it be any where required, it's enough. Give a direct Anſwer

Leigh. Will you allow good Scripture Conſequence to be Proof in this caſe; or do you expect Scripture words expreſly? Let us not diſpute in the dark.

Gentlemen, you that are Notaries, pray obſerve how ambiguouſly Mr. *Ruſſel* expreſſeth himſelf. He will not ſay whether he'll allow juſt Scripture-conſequence for ſufficient Proof.

Ruſ. I think I give my ſenſe in as plain words as I can.

L. Will you have it in expreſs words, or good Conſequence?

Williams. No reaſon for ſuch a Diſtinction, becauſe our brother hath ſaid * *any way.*

Ruſ. It's all one to me, ſo you prove * the thing: Prove it any way.

Chand. I deny your Minor. Only I would let the people know what you ſay, *viz.* That Chriſt hath * *ſomewhere* required his Miniſters to baptize Infants.

Leigh. Either expreſly, or by Juſt Conſequence.

* *Any way*; *before, the words were any where.*

* *He is attempting to ſhift the Opponency.*

Ruſ. I prove it thus.

* *Somewhere. The word is again altered from* any way *to* ſomewhere.

Ruſ. If Chriſt hath any where required any of his Miniſters to baptize Infants, then it is ſomewhere ſo recorded in the holy Scripture. But it is no where ſo recorded in the holy Scripture. Therefore

Chand. This I anſwer by diſtinguiſhing again; If you mean by being ſo recorded in Holy Scripture, its being there in ſo many expreſs words, then I deny your Conſequence; but if you mean that it's not ſo by good conſequence, I deny your *Minor* again.

Ruſ. Let us not confound the People with ſo many Diſtinctions, but plainly deny what part you pleaſe *

Leigh. I will make it appear, that there is that recorded in Scripture, which by juſt conſequence will prove *what you deny.*

Ruſ. If you can prove it ſo recorded, 'tis enough *.

Rob. Pray Mr. *Leigh*—Mr. *Ruſſel* muſt prove, that it is not ſo recorded. This is what lies upon you, Sir *.

Ruſ. I would know what part Mr. *Chandler* denies.

Chan. I deny the *Minor.*

Ruſ. Then you ſay, it's ſomewhere ſo recorded in the Holy Scriptures.

Chan. It's your buſineſs to prove the Negative.

* *The Dr. now ſeems unwilling again to allow Scripture Conſequence.*

* *Here Mr.* Leigh *was unwilling (tho the Reſpondent ought not to prove) to offer Proof for the Peoples ſatisfaction.*

* *Mr.* Robinſon *will keep him to the Opponency.*

Ruſ. If it be ſomewhere ſo recorded in Scripture, then Mr. *Chandler*, Mr. *Leigh*, or ſome other Perſon is able to ſhew it. But neither Mr. *Chandler*, Mr. *Leigh*, or any other perſon is able to ſhew it. Therefore.

Chan. I deny the *Minor.*

Ruſ. It's a Univerſal Negative, you muſt prove it. I appeal to the Moderator.

Rob.

Rob. This ought not to be put upon the Reſpondent. You muſt prove it ſtill. Suppoſing that neither Mr. *Chandler*, nor Mr. *Leigh*, can give you an inſtance, you can't prove that none elſe can. If you can, we deſire you would.

Will. You are but Moderator, let the diſputants alone.

Rob. But Mr. *Ruſſel* appeal'd to me.

Ruſ. I would have theſe Honourable Perſons here preſent, to conſider that I am under great diſadvantage——you are to give an Inſtance.

Rob. This is your Popular argument to ſhift the Opponency and turn it upon the Reſpondent.

Ruſ. If Mr. *Chandler* can give an inſtance, why do you hinder him? I ſay it's an Univerſal Negative, and I demand only an inſtance to the contrary.

Leigh. Offer him the Commiſſion——*All Nations.*

Robin. No reaſon for it to be allow'd; But if Mr. *Chandler*, is pleaſed to take the part of an Opponent upon him, now he may.

——I Suppoſe, Mr. *Ruſſel* you muſt needs know, ſince you have been ſo often engaged in ſuch work as this, that, according to all rules of Logick, you ought to prove the Negative. You do Univerſally affirm this Propoſition, tho in form it runs Negatively, that no Perſon can give one inſtance in any record of Holy Scripture, from whence we are obliged to baptize Infants. How do you prove this? It lies upon you to prove it. Otherwiſe we muſt ſuppoſe Mr. *Ruſſel* is a confident man, and aſſerts what he cannot prove.

Will. Mr. *Moderator* keep your place.

Rob. Sir I am in my place. I muſt not ſuffer the Diſputants to break order: Mr. *Chandler* is Reſpondent and you are Opponents, and therefore pray keep your place.

Ruſ. I would take notice of one thing. Mr. *Chandler* hath Preach'd to the People, That there is a plain command for Infant baptiſm in Scripture, and I argue upon him to give but one Inſtance, and you will not ſuffer him to do it.

Leigh. It's not Mr. *Chandlers* Sermon, but the Queſtion, which we now argue upon.

Ruſ. I hope that there are ſome Honourable Perſons here that do underſtand the nature of this Controverſy; And, I ſuppoſe, they will think it reaſonable, that thoſe who have made ſuch a noiſe about this Practice ought to bring ſome colourable Proof for it. No, not one inſtance hath Mr. *Chandler* given. I am ſure according to the rules of Diſpute, Mr. *Chandler* muſt prove the Negative.

Rob.

Rob. I desire that the Persons here present would take notice, that however Mr. *Chandler* have asserted in this place, and very clearly proved the baptism of Infants from the Commission of our Lord Jesus Christ, yet you are not now to call upon him for Proof, you having undertaken to prove the contrary. Mr. *Chandler* gives an answer; he deny's our assertion, and therefore you must prove it, and not sit down and say, Do you prove the contrary, or else I'll take it ——But if you can carry this argument no farther, it's time to proceed to another.

Rus. So I design, if there be no answer given.

Chan. Here is an answer. I deny the Minor.

Rus. I have prov'd it, according to the Judgment of all present.

Leigh, According to the Judgment of those that understand the rules of Disputation, you ought to prove the Negative. But we will undertake to prove, that there is that recorded in Scripture which will prove by just Consequence what you deny.

Rob. If you will change sides you may.

Rus. This is no changing sides: For I do not design to quit the Opponency, only let him bring an instance *.

Leigh. I would beg one favour, *i. e.* the offering a few words. I'll undertake in any Disputation, Philosophical or Divine, by this method, to turn the Opponency on the Respondent. I'll but make him bring one Proof of what he says, and this way, immediately turn the Opponency on him.——And as for this, Here's a Gentleman that understands the Rules of Disputation.

——I desire, Sir, you would declare whether Mr. *Russel*, be not oblig'd to prove the Negative he hath asserted.

Dr. *Smith.* According to the Rules of Disputation. *Negantis non est probare* *.

Rus. Well, what must I do?

Rob. Sir, you are to prove your Proposition. Here is this worthy Gentleman of the same mind.

Rus. How do you mean prove? The whole Current of Scripture sufficiently proves it. The total silence of Scripture in this matter is Proof; What is not in Scripture, &c.

Rob. If you can proceed no farther upon this, then it's time you go on.

* *The Drs. design even now was to turn the Opponency on us, as I can prove from a Letter of Mr.* John Williams. *But now he will not quit the Opponency, and yet expects from us a Scripture Proof for Infant Baptism.*

* *Or*, Asserenti incumbit probatio.

Arg. 2. *Ruſ.* If Infants are not capable to be made Diſciples by the Miniſtry of Men, then they cannot poſſibly be the Subjects of Baptiſm intended in Chriſt's Commiſſion. But they are not capable to be made Diſciples by the Miniſtry of Men. Therefore, *&c.*

Chan. Here if you mean by Diſciples, Actual and Compleat Diſciples, then I deny your *Major*. But if you mean Incompleat Diſciples, ſuch as are entred into a School in order to be inſtructed, and given up in order to learn there, I deny the *Minor*.

Ruſ. The *Major* is this. If Infants are not capable of being made Diſciples by the Miniſtry of Men, then they cannot poſſibly be the Subjects of Baptiſm.

Chan. Well then. As to your Major. That they that are not capable of being made Diſciples by the Miniſtry of Men, are not capable Subjects of Baptiſm. Diſtinguiſhing between Compleat and Incompleat Diſciples *.

* *Here we expected that the Dr. ſhould either have ſhewn that this diſtinction is groundleſs, or that he ſhould have brought it into his next Syllogiſm. But he doth neither.*

Ruſ. What doth he mean by denying my Major?

Rob. Mr. *Chandler* diſtinguiſhes between Compleat and Incompleat Diſciples. If you mean Compleat Diſciples, he denys the *Major*. If you mean Incompleat Diſciples, he denys the *Minor*.

Ruſ. Well, come, Tell me what he means by Compleat and Incompleat Diſciples, by the Miniſtry of Men?

Chan. I mean by Compleat Diſciples, ſuch as are actually capable of Learning; by Incompleat, ſuch particularly, as are enter'd into the School of Chriſt in order to their future Learning, as we ſend Children to School before they are capable of Learning one Letter.

Ruſ. I do not talk of that, I ſpeak of their being actually capable of being made Diſciples by the Miniſtry of Men.

Chand. I deny that thoſe, that are capable of being made Diſciples by the Miniſtry of Men *in your ſenſe*, are the only Subjects of Baptiſm. That's what you are to prove. *

* *We ſeeing that the Dr. waiv'd diſtinctions, and grounded the Diſcipleſhip by the Miniſtry of Men upon the word* Teach, Mat. 29. 19. *And therefore we denied that becauſe it goes before the Word* Baptizing.

Ruſ. Well, if that be the thing you deny, you deny the Conſequence. And I prove it thus. If our Lord in the Commiſſion which he hath given for Holy Baptiſm hath required his Diſciples and Apoſtles, who were Men, to make thoſe Diſ-

ciples by their Miniſtry who were to be Baptized, then my Conſequence is true. But our Lord in the Commiſſion hath, &c. Therefore.

* Chan. *I deny the* Minor. *He hath not Commanded all that were to be Baptized by the Apoſtles, firſt to be made Diſciples by the Miniſtry in your ſenſe*; I think here ought to be a diſtinction. Perſons may have a right to publick viſible entrance into the Church of God, before they are compleat Diſciples; that, we ſay, Infants have before Baptiſm, and ſo in a more imperfect ſenſe are Diſciples, but in a more perfect ſenſe are made ſo by Baptiſm.

* *What is in this Character is to ſupply the imperfect Notes of the Scribes, and make the ſenſe compleat ſo far as our Memories could aſſiſt us.*

Ruſ. We are talking whether Infants are capable of being made Diſciples by the Miniſtry of Men.

Leigh. We ſay, that as they are the Infants of believers, ſo they are in a more imperfect ſenſe really Diſciples before Baptiſm. And it's nothing, to talk of their being made ſuch by the Miniſtry of Men.

Will. If they are ſuch, then it is by the Miniſtry of Men.

Leigh. That I deny, *Knowing that you Ground your Aſſertion upon the poſition of* Teach *before* Baptize, Mat. 28. 19.

Ruſ. Our Saviour hath joyn'd Diſcipling and Baptizing together. They are commanded firſt to make Diſciples, and then to baptize them. Therefore, I ſay, if Infants are not capable of being made Diſciples by the Miniſtry of Men, they are not, according to this Commiſſion, to be baptized.

Chan. Prove that *.

* Mr. *Chandler* calls for a Proof of the Conſequent, and the Dr. goes upon the Proof of the Antecedent.

Ruſ. If Infants have no Knowledge to diſcern between Good and Evil, then they are not capable to be made Diſciples by the Miniſtry of men. But they have no Knowledge, *&c.* Therefore, *&c.*

Chan. Here you trick all this while. I told you, by Diſciples I meant incompleat ones, and ſuch as are given up in order to be inſtructed in the School of Chriſt. *I require you to prove that theſe ought not to be baptized, becauſe not capable of Inſtruction by the Miniſtry of Men.*

Ruſ. What do I care what you mean: we are ſpeaking of the Commiſſion of Chriſt.

Will. The Scripture ſays they muſt be Diſciples according to the Commiſſion.

Ruſ. We are talking of the Prerequiſites to Baptiſm. Therefore it's plain, according to what I told you, and the Argument is expreſs and full, according to the words of the Text, that they muſt be made Diſciples by the miniſtry of Men, if they be to be baptiz'd: For in *Mark* Chriſt commiſſioneth *to go into all the World, and preach the Goſpel to every Creature.* In *Mat.* 28. they were to Diſciple all Nations, and then to baptize them. Now if Infants be not capable of being made Diſciples by the Miniſtry of men, then they are not capable Subjects of Baptiſm. Now you denied this Conſequence of the *Major*, which I proved thus *. If Infants have no Knowledge to diſcern between good and evil, then they are not capable of being made Diſciples by the Miniſtry of Men. But, *&c.*

* *Here the Dr. blunders again, confounding Antecedent and Conſequent.*

Rob. By his former diſtinction he denies both Antecedent and Couſequent.

Chan. I deny your conſequence with my former Diſtinction †.

† i. e. *Becauſe they are not capable of Inſtruction, or compleat Diſcipleſhip by the Miniſtry of men; therefore that they are not to be baptized.*

Ruſ. Then you ſay, tho they have no knowledge, yet ſtill they are capable of being made Diſciples by the Miniſtry of Men *.

* *Here is not a word of the Conſequence, which is ſtill deny'd; but he goes on upon the Antecedent.*

Chan. I only deſire a Syllogiſm.

Rob. You induſtriouſly ſeek to hide your meaning. If you mean by Diſciples ſuch as are ſo in the fulleſt and compleateſt Senſe, Prove that all muſt be made ſuch in order to their being baptized. But if you mean Diſciples in the loweſt Senſe, as it intends ſuch as are given up in order to be inſtructed in the School of Chriſt, prove that Infants are not capable of being made ſuch Diſciples. This Mr. *Chandler*'s Diſtinction puts upon you. We do not know what you mean.

Ruſ. The Argument is ſo plain, that I doubt not but any body of underſtanding may know what I mean; therefore it's ſtrange that Mr. *Chandler*, *Leigh*, *Robinſon*, do not underſtand me.

Leigh. We know there is a double ſenſe of the word, and accordingly we deny either Antecedent or Conſequent.

Chan. You will not allow the diſtinction of *Compleat* or *Incompleat* Diſciples, *nor yet ſhew it to be groundleſs.*

Ruſ. Fix upon ſomething.

Chan. I told you before, If in your Argument, by Disciples you mean *Incompleat ones*, I deny your *Minor*. But if *Compleat ones*, I deny the Consequence of your *Major*.

Leigh. Give a direct answer according to this distinction; i. e. *Either prove that Infants are not Incompleat Disciples, or that they are not to be baptized, because but Incompleat*; i. e. *not capable of Instruction by the Ministry of men.*

Ruf. Have Infants any knowledge?

Chan. No, not in actual exercise.

Ruf. Then I proceed. If the Gospel, in the ministration of it, was appointed to inform men what is good and what is evil, and Infants have no knowledge to discern between good and evil, then Infants are not capable of being made Disciples by the Ministry of Men *.

* *He takes no notice at all of the distinction, but goes on to prove that Infants can't be compleat Disciples by the Ministry of Men.*

Leigh. You ought to add (Incompleat.)

Ruf. What doth he mean by Incompleat Disciples?

Here Mr. *Chandler* is forc't to explain his distinction, as before.

Ruf. You forget we are speaking according to the Commission.

Chand. No I don't. I say, *&c.* As before.

Ruf. Then by Compleat you mean such as are Actually Disciples.

Leigh. A Compleat Disciple is one actually capable of Learning. An Incompleat, is one given up as aforesaid in order to Learn. And we appeal to the whole Auditory, whether or no, a child of two years old thus devoted to Learning by the Resignation of the Parent and Acceptation of the Master, is not justly in an imperfect sense deem'd a Scholar?

Ruf. Infants Scholars! Very mean Scholars indeed, not capable of Learning one word.

Leigh. I believe here is a Gentleman who teaches School. Sir, I would fain know whether no one may be accounted a Scholar, but he that is actually capable of Learning?

Mr. *Ridge School-Master.* I take all to be Disciples in my School, provided entrance Money be paid, * whether they Learn or not.

* *Here followed a General Laughter.*

Ruf. I must appeal to these Honourable Persons, whether or no I did not tell Mr. *Chandler*, Compleat Disciples, such as are made by the Ministry of Men? What's the meaning of all this Noise about such little Children, do you think?

Job.

Rob. Prove what Mr. *Chandler* deny's.

Ruſ. Let me know, what Mr. *Chandler* deny's. You ſay that they have no Knowledge, and that they are not Compleat Diſciples, the conſequence then is, that they are not intended in the Commiſſion. *Mat.* 28. *Mar.* 16.*

Cand. Put it into a Syllogiſm.

Ruſ. There's no need of putting it into a Syllogiſm: For you have granted all the Parts of my Argument. Yes every Part. You have granted, (1.) That Infants have no Knowledge to diſcern between good and evil, You have in the (2.) Place granted, that according to my Argument they are not capable of being made Compleat Diſciples by the Miniſtry of Men. The Conſequence then is, that they are not at all intended in the Commiſſion. *

* *This is the Conſequence that hath been ſtill deny'd, and no Proof offer'd*

* *But the Dr. ought to have proved, either, that there are no Incompleat Diſciples, or that they are excluded from the Commiſſion for Baptiſm, becauſe they have no Knowledge*, &c.

Rob. It's a moſt falſe thing you inſinuate to the People, and what you your ſelf cannot but know to be falſe. For that the Conſequence, which, you would perſwade the People, Mr. *Chandler* allows, is what he hath all along deny'd. And if you can't prove it, pray proceed to another Argument.

Arg. 3. *Ruſ.* If the Apoſtle *Paul* did declare all the Councel of God, and kept back nothing that was profitable for the Church of God, and yet did never declare the Baptiſm of Infants to be an Inſtitution of Chriſt, Then Infant Baptiſm is not according to the Commiſſion of our Lord Jeſus Chriſt. But the Apoſtle *Paul* did declare all the Councel of God, and kept back nothing, *&c.* And yet did never declare the Baptiſm of Infants, *&c.* Therefore, *&c.*

Leigh. Your Argument is very long. I deny that the Apoſtle *Paul* never ſpoke of Infant Baptiſm, which is part of your *Minor*. Prove that the Apoſtle *Paul* never did declare the Baptiſm of Infants.

Ruſ. If the Apoſtle *Paul* hath ſo declared it, then it's ſome where to be found in the Writings of the New Teſtament. But it's no where to be found in the Writings of the New Teſtament. Therefore, *&c.*

Leigh. I deny the conſequence of your *Major*. *For* Paul *might declare it, tho the New Teſtament ſhould not diſcover* that he did; the Text you quote relates to the Church of *Epheſus*.

And

And we have not the whole of the Apoſtles Sermons to them, no, not the hundredth part of them, he being among them for the ſpace of two years. Now you muſt prove that this refers to that Epiſtle he hath left upon record to the *Epheſians. This being all that is left to poſterity in Holy Writ of ſeveral hundred Sermons that he preach'd to that Church, wherein he might ſpeak often of Infant Baptiſm, tho it be not mention'd in this ſhort Epiſtle.*

Ruſ. You then acknowledge, that it's no where recorded in the New Teſtament.

Leigh. I deny that the Apoſtle did write the whole New Teſtament. And then, would you confine what *Paul* is there ſaid to have declared to the Church of *Epheſus*, *To what is left on record, Viz.* that particular Epiſtle we find inſcrib'd to them? He had ſpoken to the Church of *Epheſus* all the Councel of God, but we cannot ſuppoſe all that he deliver'd to them in two years to be contain'd within the compaſs of one ſhort Epiſtle containing but ſix Chapters.

Ruſ. Is all the Councel, that the Apoſtle *Paul* wrote, in the New Teſtament? Is there any Commiſſion for Infant Baptiſm in the whole New Teſtament? Do you think you ſpeak any thing to me? I hope you'll own that the Scriptures of the Old and New Teſtament are the only rule to direct us how we may ſerve and glorify God.

Leigh. Yes, that I will.

Ruſ. I refer you to that Scripture and you run to a certain ſort of ſuppoſition, *&c.* *——

* *Here the Dr. neither deny's that* Paul *did declare the Baptiſm of Infants in his Sermons, nor aſſerts that all he Preached is left on record.*

I am not talking of any Sermons that are not in the Scripture, but of what is in the Scripture. The words are plain, Acts 20. 20. *I have kept back nothing that was profitable for you, and* v. 27. *I have not ſhunned to declare unto you the whole Councel of God.* And again, 1 Cor. 4. 17. He Declares, *that his ways in Chriſt were ſuch as he taught every where in every Church.* I do not ſuppoſe that the Apoſtle *Paul* taught one Doctrine at one place, and another at another. Now if he never taught this Doctrine to the Church of *Epheſus*, nor to none elſe, I hope that then you'll acknowledge (ſince it's not to be found in the Writings of the New Teſtament) that he never declared the Baptiſm of Infants.

Leigh. I utterly deny it, becauſe in the Writings of the New Teſtament, are not all the Sermons that *Paul* Preached.

Ruſ.

Ruſ. I ſay this, if you'll declare before this People, that there is no Account that *Paul* did ever declare this in any of the Writings of the New Teſtament, it's ſufficient; ſuppoſing the thing granted, that *Pauls* Epiſtles are not the whole of what he Preached. That's nothing to us, I ſuppoſe the People will not look any where elſe.

If *Paul* ſo declared it, then it's * ſomewhere to be found in the Writings of the New Teſtament. But it's no where to be found, *&c.*

* *This Word* It's *may either refer to* Pauls *Declaration, or to Baptiſm. And this ambiguity caus'd ſome confuſion afterwards.*

Leigh. I utterly deny the Conſequence.

Ruſ. Then if it be any where in the New Teſtament, Mr. *Chandler*, Mr. *Leigh*, or ſome other Perſon is able to ſhew it. But neither, *&c.* *

* *Here the Dr. was to prove the Conſequent, and he goes on to prove the Antecedent.*

Leigh. I ſay, 'tis included in the words, *All Nations*, *Mat.* 28. The Commiſſion. *

* *The Dr. would ramble, and we rather follow than leave him. And gave the Words* (All Nations) *ſuppoſing by the Word* (It) *he meant Baptiſm.*

Ruſ Is Mr. *Chandler* of your mind? I tell you in my Argument, it's not any where recorded in the New Teſtament, that *Paul* had thus declared the Baptiſm of Infants. And I deny that the Commiſſion of our Lord and Saviour Jeſus Chriſt, tells you that *Paul* did declare it.

Leigh. I anſwer, that *Paul* might have declared the Baptiſm of Infants an hundred times over, and yet it ought not be left on record in his Epiſtle to the *Epheſians*, *Nor any part of the New Teſtament, that he did ſo.*

Rob. That's the Conſequence you are now to prove. Becauſe it's not left on record in his Epiſtle to the *Epheſians*, that therefore he never declared it to the Church of *Epheſus.*

Ruſ. I have neither *Epheſus* nor *Pauls* Epiſtles in my Arguments, yet you tell me.——*Here was a general murmuring at the Dr's Evaſion, the weakneſs whereof was obvious to the Auditory.*

Leigh. I'll beg a little ſilence. And firſt read what this Gentleman Quotes, (*Acts* 20.)——The Apoſtle tells the Church of *Epheſus*, he had not ſhunned to declare to them the whole Council of God. From hence he concludes. (*Without Proof*) *that all that* Paul *had declared to them was written and left on record; and becauſe the Baptiſm of Infants doth not ſtand on record, as being part of what he declar'd to the Church of* Epheſus, *there-*

fore

fore that he never did declare it. Remember. To the Church of *Epheſus* he ſpeaks. Now of all the whole Councel of God, which he is ſaid to have declared to them, there is but one Epiſtle containing ſix ſhort Chapters left upon record. *Can this ſhort record contain all the Sermons that he Preached to them in two Years? Or dare any ſay, that he never declared to them the Baptiſm of Infants in two years Sermons and Diſcourſes, becauſe it's not contained in this ſhort record?* And ſo I have done.

Ruſ. But I have not done with you, the Apoſtle *Paul* is the Perſon under conſideration, and mention'd in my Argument as one that did declare the whole Councel of God, and kept back nothing that was profitable for them. *

* *Who doubts this, And what is it to the purpoſe?*

Leigh. The Church of the *Epheſians.* Pray Remember that.

Ruſ. The Queſtion under conſideration and my Argument is of one that did declare the whole Councel of God. And that the Apoſtle *Paul* did ſo, I prove, *Acts* 20. 20. Compared, with *v.* 27. *I have kept back nothing that was profitable for you, but have ſhewed you and taught*, &c. Teſtifying to *Jews* and *Greeks*, &c. v. 26. He doth not only ſay, *That he was pure from the Blood of theſe* Epheſians, *but from the Blood of all Men.* For v. 27. *I have not ſhunned to declare to you.* I do ſay, that in this Text, *Paul* doth ſolemnly declare that he had declared all the Councel of God, and I do ſay, that *Paul* was faithful. I believe *Paul* was as faithful, as laborious a Servant and Steward of Jeſus Chriſt, as ever Chriſt had in the World. And I argue. If *Paul* did never declare the Baptiſm of Infants to be a Goſpel Inſtitution, then, I tell you, there can be no ſuch thing. The *Major* is proved from the Words of the Text, The other I prove by a Syllogiſm, that if he declare it, it is ſomewhere ſo recorded in the New Teſtament. But it is, *&c.* *

* *Remember he doth not mention any here to whom he had declared the Councel, &c. but the* Epheſians. *He mentions* Jews *and* Greeks, *becauſe there were* Greeks *or* Helleniſts *at* Epheſus, *and many other places up and down, as well as* Jews.

Chand. I deny both your Antecedent and Conſequent.

Leigh. Here, Pray obſerve it, Gentlemen, *Greeks* and *Jews* were in *Corinth*, *Epheſus*, and various places where *Paul* planted Churches. And [*all Men*] *very often ſignifies all ſorts of Men. And* Paul *ſpeaks ſtill to theſe Epheſians, among whom were* Jews *and* Greeks, *all ſorts of Men. And tho' it be a certain truth that* Paul *was pure*

from

from the Blood of all Men, yet all *may here be underſtood with Limitation, and ſo it may not be evident from this Text.*

Ruſ. Did *Paul* ever ſpeak one word of Infant Baptiſm?

Chan. If *Paul* did not, *in what is on record to the Epheſians*, what then? We deny the conſequence of the Argument. That becauſe *Paul* ſays he had declar'd the whole Counſel of God to the Church of *Epheſus*, among whom he Preached for two years, and yet doth not mention Infant Baptiſm in his Epiſtle left upon record to them, that therefore he did never ſpeak of it to them, nor none elſewhere.

And we don't Queſtion but he did declare the whole Counſel, &c. and therefore Infant Baptiſm; but ſay it's not neceſſary to be left on record, as Preach'd by Paul, *eſpecially to theſe* Epheſians, *when there is other good Scripture Proof for it.*

But the Dr. makes a long harangue only to bring over his own Argument again, which he could not make good.

Ruſ. I am bound to anſwer here. If there are any other writings of *Paul* that are not contain'd in the New Teſtament, and you can produce them, then you ſay ſomething to the purpoſe.

Rob. Becauſe this is what Mr. *Reſpondent* puts upon you to prove, unleſs you prove that you prove nothing. That, tho' *Paul* did not ſhun to declare the whole Council of God, and did not declare Infant baptiſm in his Epiſtle to the Church of *Epheſus*, therefore he did not declare it in his Sermons to them.

Arg. 4. *Ruſ.* Chriſt's Commiſſion doth ſhew who are to be baptized. But it doth not ſhew that Infants are to be baptized; Therefore Infants are not to be baptized according to the Commiſſion of our Lord.

Chan. I deny your *Minor*. That it doth not ſhew that Infants are to be baptized.

Ruſ. If the Commiſſion of our Lord doth ſhew that Infants are to be baptized, then Mr. *Chandler*, Mr. *Leigh*, or ſome body elſe is able to ſhew it. But neither Mr. *Chandler*, &c. Therefore, &c.

Chand. It's included in the words, (*All Nations.*)

Ruſ. I prove it againſt you that Infants are not included in the words (*All Nations*) for if Infants, then all Infants, would be ſo. But you only allow Infants of believing Parents.

Leigh. The force of this Argument is this. That unleſs we will baptize all of all Nations, we muſt baptize none of any Nation.

Ruſ. No, it is not.

Leigh. I say they are included in the words (*All Nations*) you must prove that they are not. And first of all, Gentlemen, I will appeal to you. Is it, in a religious sense, improper to say, the whole Nation (suppose) of *Palestine* are *Mahumetans*, and so consequently, that their little Children are young *Mahumetans*.

Chan. You must prove that all Infants are excluded from the words (*All Nations* ?)

Ruf. Would you have me then shew you that there is a Limitation in the words (*All Nations* ?)

Leigh. The Point lyes here. If he will invalidate my Answer, he must shew, that, because all Nations are to be baptized, and Infants are included in the words *All Nations*, therefore it follows, that all Infants are to be baptized.

Ruf. Therefore, if I shew there is a Limitation, I take away the force of the Argument, and this I do, by Mr. *Chandler*'s confuting himself. *

* *Here our Scribes were imperfect, and I cannot remember what ought to be inserted. But the force of the Argument is not removed.*

Leigh. I deny your *Minor*, That Christ hath not included Infants in this Commission.

Ruf. If those that Christ hath commanded to be baptized must be Disciples, then Infants are not included in this Commission. But those, *&c.* Therefore.

Leigh. I deny your Consequence.

Ruf. I prove it thus. If there are no others express'd in this Commission, then they are not included. But no others are express'd Therefore.

Leigh. They are implyed. The good consequence of the Commission I insist upon is, I say there is no necessity for all the Subjects, included in this Commission, to be Disciples in the fullest and compleatest sense.

Ruf. All those that are required to be Baptized by Christs Commission are Disciples. But Infants are not capable to be made Disciples Therefore, *&c.*

Leigh. I deny your whole Argument, and first your *Major.*

Ruf If there are no other express'd in Christs Commission, Then my *Majr* is true.

Leigh. They are imply'd. You know you allowed good consequence but now.

Ruf. We are talking of a Commission, good Sir.

Leigh I hope we are talking o' good consequence from a Commission. That which I assert is this. That all are not to be Compleat Disciples, before baptized, or, That they are not to be actually taught.

Ruf

Ruſ. I know not what you mean by Compleat Diſciples: A Perſon may be a Diſciple twenty years before he be Compleat one.

° *How many times hath the Dr. been told what we mean by Compleat Diſciples!*

If our Lord requires none to be baptized by the Commiſſion, but ſuch as he commands to be made Diſciples before he commands them to be baptized, then what I ſay is true. But our Lord requires none, *&c.* Therefore,

Leigh. I deny your *Minor.*

Ruſ. I'll read the Commiſſion, *Matt.* 28. 18, 19, 20. And Jeſus came and ſpake to them ſaying, *All Power is given unto me in Heaven and Earth. Go ye therefore and teach all Nations, Baptizing them,* &c. *Teaching them to obſerve all things,* &c. This Commiſſion is very ſolemnly given, *&c.* In this Commiſſion our Lord doth firſt of all declare the great Power that was, *&c. Here the Dr. was going on with a large harangue.*

Rob. Pray Mr. *Ruſſel,* do not Preach us a Sermon, but bring us an Argument from the Words.

Ruſ. I thought Mr. *Leigh* had brought the Commiſſion for an inſtance, we are now come here to examine, *&c.*

Leigh. Pray form your Syllogiſm.

Chand. Pray do.

Ruſ. I ſay, in this Commiſſion our Lord doth firſt of all declare, *&c. He is going on again with his harangue.*

Rob. It's not a Sermon, but an Argument from the Commiſſion, *&c.*

Ruſ. What, will you not allow me to read my Maſters Commiſſion? *Here in ſpight of us all, he would go on with his tedious dictates.*

Ruſ. I argue thus from this Commiſſion. If there be an expreſs command for the baptizing ſome Perſons in Chriſts Commiſſion, and there be no expreſs command, neither there nor elſewhere in the Holy Scriptures, for the baptizing of Infants, then the Baptiſm of Infants is not contain'd in this Commiſſion. But there is an expreſs command, *&c.* Therefore,

Leigh. Pray obſerve it, whereas good conſequence was but now allowed with great difficulty, now it's deny'd. He requires an expreſs command. To this I anſwer. If Nations do include Infants, then there is a plain command.

Chand. We deny the conſequence of your *Major,* and then we deny your *Minor.*

Ruſ. My Argument was this. * If there be an expreſs command in Chriſts Commiſſion, *&c.* They deny the ſequel of my *Major*, and by thus denying do ſay, that, notwithſtanding there be no expreſs command for the baptizing of Infants, neither in the commiſſion, nor any where elſe in the Holy Scripture, yet they do tell us by this denial, that they may be included in the commiſſion.

* *And thus to ſpend time, he will have this long Argument over again.*

Rok. Here is a Sophiſm, ſays he; if it be neither in the commiſſion, nor any where elſe in the Holy Scriptures, then it is not in the commiſſion.

Ruſ. If there be an expreſs command for the Baptizing of ſome Perſons in Chriſts commiſſion, and there be no expreſs command for the baptizing of Infants, then Infants are not at all intended in Chriſts commiſſion. But, *&c.* Therefore, *&c.*

Leigh. Firſt, I deny the ſequel of the *Major*, and then I deny the *Minor*.

Ruſ. It ſeems very ſtrange, that you do deny this, and I will endeavour to prove it. Here is an expreſs command for ſome Perſons to be baptized, here is no expreſs command for the baptizing of Infants; is it not then a neceſſary conſequence that they are not included in the Commiſſion? *

* *An excellent Proof, i. e. turning the concluſion into a queſtion.*

Leigh. I deny both Parts, and firſt your *Major*.

Ruſ. I ſhall prove it thus: * That there is an expreſs command for baptizing ſome Perſons, the Commiſſion it ſelf proves.

* *Obſerve, he falls upon the* Minor. *Not a Word of the* Major.

Leigh. It's the ſequel of the *Major* I deny. Pray prove that.

Ruſ. Then you do ſay, That, notwithſtanding our Lord hath expreſly commanded ſome Perſons to be baptized in the commiſſion, and hath not expreſly commanded Infants, yet they may be ſome of the Number. Hath Chriſt two ſorts of Subjects, one that he doth expreſly command to be baptized, and another that he doth not command?

Leigh. Put your Proof of the ſequel of the *Major* into a Syllogiſm.

Ruſ. We are upon the Commiſſion.

Leigh. I ſay, Prove the conſequence of your *Major*.

Ruſ. If no Perſon be to be baptized but what is expreſly required to be ſo by Chriſt's Commiſſion, then the conſequence of

of the Major is true; i. e. *That the Baptism of Infants is not contained in the Commission.* But no person is to be baptized, *&c.* Therefore.

Leigh. I deny your Minor.

Ruf. That which I am to prove is this, That there are no persons to be baptized but what are expresly required in the Commission. I prove it thus. If the words of the Commission are an expres command to the Apostles of our Lord, to direct them whom they should baptize, then the Minor is true. But the words of the Commission are, *&c.* Therefore, *&c.*

Leigh. I deny your Minor.

Ruf. If there be no other Commission of our Lord and Saviour J. C. for holy Baptism, but what is recorded *Mat.* 28. *Mar.* 16. then the Minor is true. But there is no other, *&c.* Therefore, *&c.*

Leigh. I deny the sequel of the Major.

Ruf. We are now upon the Commission.

Leigh. That we are; and we say, That whatever by good consequence is fairly deducible from the Commission, is the true sense of it.

Ruf. They are not to baptize any but such as they are expresly commanded so to do.

Leigh. I deny it.

Ruf. If there be no manner of allowance given them to baptize any other than whom they are expresly commanded, then the consequence of the Major is true. But there is no manner of allowance, *&c.* Therefore, *&c.*

Leigh. Now I deny your Minor.

Ruf. I still recur to my former Argument. If there be an expres command in the Commission to the Apostles, for the Baptism of all such as they are required to baptize by vertue of that Commission, then my Minor is true. But, *&c.* *Here follows a vacancy in the Notes of our Scribes.*

R. If for all those they are to baptize by vertue of the Commission, they are to have an expres command from Christ so to do, then there is no allowance in the Commission to baptize any other person. But for all those they are required to baptize, *&c.* Therefore, *&c.*

Chand. I deny the Minor.

Leigh. I distinguish between the Commands being expres't, and the Subjects of it.

Chand. Prove that all the Subjects are expres't.

Ruf. If the words of the Commission, about holy Baptism, be a command of Christ to the Apostles, * * *Here the Dr. waves the distinction, that he may wrap up himself and the Auditory in confusion.*

then

then my Minor is true. But they are a command, *&c.* Therefore.

Leigh. We allow it's a command but deny that all the Subjects are expreſt. I ſay, I allow the command to be expreſs, but deny that all the Subjects are expreſt, ſome are taken in by good conſequence.

Ruſ. If Chriſt hath commanded his Apoſtles to Baptize ſuch as do believe and are made Diſciples, then ſuch are to be Baptized. But *&c.* Therefore *&c.*

L. I find, in the firſt place, a fault with your *Syllogiſm.* The *Major* ought to be Univerſal. Whereas it is, ſuch as do believe are the Subjects of Baptiſm; It ought to be, Such are the only, or all the Subjects of Baptiſm; *and thus, in the Second Place, I deny the Sequel.*

Will. Then I am to prove that Believers only are intended. If Believers are the only Perſons that are included in the Commiſſion, then no other perſons are. But Believers are the only, *&c.* Therefore.

L. I deny your *Minor.*

W. I will prove it in Mark 16. laſt. He that believeth is Baptized, *&c.* Hence I Argue, that Believers are the only Subjects to be Baptized.

L. To this I Anſwer, Firſt. If Previous Actual Believing be made Univerſally Neceſſary to Baptiſm, it is much more ſo to Salvation, and Conſequently no Infant can be ſaved, *For the following words are, he that Believeth not ſhall be damned.*

* *Here the Dr. ſeems willing to turn off the Diſputation, to Original Sin, which thoſe of his Profeſſion deny.*

Ruſ. I do not affirm any ſuch thing, I would rather ſay that all Infants dying in their Infancy are Elect, and ſo ſaved, the contrary to which I believe Mr. *Chandler* cannnot prove*.

L. Yes we know your Opinion about this well enough. *I have your Confeſſion in my Pocket.* But if you will aſſert that actual believing is neceſſary to Baptiſm, then 'tis ſo to Salvation; for it follows, *he that believeth not ſhall be damned.*

Wil. If believers are the only Subjects of Baptiſm, according to the Commiſſion, then Infants are not the Subjects of Baptiſm: but Believers are the only Subjects, *&c.* Therefore, *&c.*

L. I deny your Minor.

Wil. Then pray ſhew me where any others are in the Commiſſion.

L. In the words (*all Nations*).

Wil. In the words (*all Nations*)? No, ſay I, It's all Nations ſo modified. It's all Nations diſcipled.

L.

L. I deny it. *This is not evident from this Text.*

Wil. Go diſciple unto me all Nations, baptizing them. The word *them* is relative to *all Nations diſcipled.* If therefore there be none but believers and ſuch as are taught in the Commiſſion, then Infants are not in the Commiſſion. But there are none but believers, *&c.*

L. I deny your Minor,

Wil. If Infants are uncapable of being taught, then they are no Diſciples. But they are not, *&c.* Therefore.

L. I deny it, i. e. *the Sequel.*

Wil. If Infants are uncapable of learning Jeſus Chriſt, then they are uncapable of being diſcipled unto Chriſt. But, *&c.*

L. I deny the conſequence of your Major; That becauſe they are uncapable of learning Chriſt, therefore they are uncapable of being Diſcipled to Chriſt.

Will. I ſay, If Infants are not the Subjects in the Commiſſion *, neither are capable of being taught and inſtructed, then they are not the Subjects of Baptiſm. But, *&c.* Therefore, *&c.*

L. I deny that they are not the Subjects. And the *Greek* word ſignify's to make Diſciples. *I* deny that they are uncapable of being made Diſciples, becauſe not capable of learning.

* *Here's a Fallacy; he will now ſuppoſe his own concluſion, and the Sum of what we deny'd before.*

Wil. If to be a Diſciple of Chriſt is to be a Schollar of Chriſt, then Infants that are uncapable of Learning Chriſt can be no Diſciples. But, *&c.* Therefore, *&c.*

L. I deny ſtill the Sequel of the *Major.*

Will. If he that hath learn't nothing is no Schollar, then becauſe they are not capable of learning Jeſus Chriſt, They are no Schollars of Chriſt. But, *&c,* Therefore *&c.*

L. I appeal to all here preſent, Whether they do not count that child an *Incompleat* Schollar, that is reſigned by the Parent and accepted by the Maſter, tho' it hath not learn'd any thing. And now I deny your *Minor.*

Wil. Tell me where Chriſt's School is for teaching Infants, and who is Chriſt's School-Maſter?

L. Jeſus Chriſt himſelf is the School-Maſter.

Wil. Jeſus Chriſt is the great School-Maſter, but his Miniſters are appointed to make Diſciples by teaching. Now you ſay a Child is a Diſciple as ſoon as he goes to School.

L. I ſay, the reſignation of the Parent, and the acceptation of the Maſter, conſtitutes the Relation.

Wil.

Wil. If he that hath been at School, and taught by his own consent, must appear to be a Schollar of Christ by his having actually learn'd, before he be baptized, then Infants that are entred, according to your saying, must not be baptized. But he that hath been at School, *&c.* Therefore.

L. I deny your Consequence,

Wil. I prove it thus. The *Eunuch* was content to be taught*: *Phillip* teacheth him: Yet afterward he must know whether he believed, before he baptized him. Therefore Infants, entred according to your saying, must not be baptized, because they are not content to be taught, *&c.* And *Erasmus*, tho' he was none of the best of Men, yet he was accounted a great Schollar in his day, he reads it, *When they have learned dip thou them.*

* *He was here to prove the Consequence, and he brings an Instance to prove the Antecedent and but barely asserts the Consequence.*

L. Here are two things that this old Gentleman argues from, the first is, The Instance of the *Eunuch.* The Second is, The Authority of *Erasmus.*

Wil. Not from his Authority, but Judgment *.

Rob. Did *Erasmus* write in *English*? You say, you do not understand *Latin.*

* *What is a man's Authority in this case but his Judgment?*

Wil. In *English.* *Here the People brake out into a great Laughter.*

Ruf. Is *Erasmus* in your esteem so mean a Schollar, that there must be such Laughing at the old Gentleman's mentioning the Name of *Erasmus**?

L. Well, but as to the first thing, you argue from the Instance of the Eunuch; The Eunuch was a Proselyte of the Gate, and a grown Person, and therefore *Philip* deals with him as such. Now, according to the *Jewish* Law, a Proselyte's Infant was to be taken into their Church, as the Infant of an home-born Inhabitant *. And because *Philip* requires of him a Profession of his Faith, suppose he had an Infant in the Chariot, must that be denied Baptism, whereas he was probably of the Church, and such a ones Infants were accounted Church-Members. But the Dr. had not the sense to discover this mistake.

* *The people laughed not because* Erasmus's *name was mentioned, but because he said* Erasmus *wrote in* English.

* *Mr.* Leigh *since the Disputation, hath acknowledg'd himself guilty of a mistake, in calling the Eunuch a* Proselyte of the Gate;

and

and ſo look'd upon as the Infant of a Pagan, *and be ſhut out of viſible Church-membership, which he enjoyed before? Did his Parents Faith deprive him of Church-membership?* Then, as to *Eraſmus*, he was an Interpendent between a *Papiſt* and *Proteſtant*; and many of theſe Gentlemen, in their great Zeal againſt Infant baptiſm, will call it a piece of Popery; and yet can make uſe of *the name of an half-Papiſt when it ſerves their Cauſe.*

Wil. If the Adminiſtrator muſt have an account of the Subjects Learning before he be baptized, then Infants are not the Subjects of Baptiſm. But he muſt, &c. Therefore.

L. I deny your Minor, That he that adminiſters the Ordinance muſt always have an account of the Subjects Learning.

Wil. I will prove it firſt by that of *Philip*: *If thou believeſt with all thine heart, thou mayeſt.* The contrary whereunto is, *If thou doſt not, thou mayeſt not.* Again, *Mat.* 28. *Go teach all Nations, baptizing them*, &c. The word is Relative to all Nations diſcipled. They muſt have an account whether they are Diſciples or not. This is the Antecedent.

L. All Nations?

Wil. Nay, all Nations Diſcipled.

L. So you ſay. But prove it. What! Perhaps you think that *All Nations* cannot be the Antecedent to *Them*, becauſe τὰ ἔθνη is the *Neuter Gender*, and αὐτὸς is the *Maſculine.*

Ruſ. Yes, αὐτὸς is of the *Maſculine Gender*, and μαθητεύσατε is of the *Maſculine Gender*, and agrees with αὐτὸς.

Rob. I thought μαθητεύσατε had been a Verb.

Ruſ. I anſwer to what he ſays; he ſays that αὐτὸς is of the *Maſculine Gender*, and I ſay ſo, and that μαθητεύσατε is of the ſame Gender, and agrees with αὐτὸς.

L. I ſuppoſe Mr. *Ruſſel* thinks he is got among his *Hebrew* Verbs. They, notwithſtanding, refer each to other, tho ἔθνη be of the Neuter, and αὐτὸς of the Maſculine Gender. For a Boy of 12 years of Age, that hath look'd into the *Greek*, can tell you that ſuch a *Syntheſis* is frequently to be met with in the *Greek.*

Wil. If Infants are uncapable of denying themſelves for Chriſt, then they are uncapable of being Diſciples to Chriſt. But, &c. Therefore, &c.

L. I deny the ſequel of the Major.

Wil. I prove it out of *Luke* 14. *If he doth not deny himſelf, he cannot be Chriſt's Diſciple.*

L. This purely refers to the adult. And I will argue *ab abſurdo.* * *If any work not, let him not eat*; but Infants cannot * work, therefore they muſt not eat. But both one Text, and the other refer to the adult purely.

* 2 Theſ. 3. 10.

* *Mr.* Leigh *miſtook*; *the word is*, would not. *But it comes to the ſame, for Infants have Power and Will both alike.*

Ruſ. What's all this? We do ſay, that Infants are not at all concerned in the Commiſſion, *Mat.* 28. 19. Becauſe they cannot perform the Pre-requiſites, Faith, and Repentance, therefore are not capable of Baptiſm. Now if you'll ſay, that incapable Perſons are intended in the Commiſſion, then I hope, you may put that upon your ſelves; then you muſt argue, Infants muſt be ſtarved to death, becauſe they will not work. I demand of any of you to give an inſtance of any one Scripture, that ſpeaks of Baptiſm in the *New Teſtament*, that doth reſpect any other but adult. Perſons. *

* *Reader, obſerve the Argument from* Luk. 14. *is dropt. And what Mr.* Ruſ. *here ſays farther, had been anſwered before in the words,* All Nations. Uſq; ad Nauſeam.

Wil. If the Eſſence of Faith conſiſt in the Acts of the Underſtanding and Will, then Infants are incapable of being Diſciples. But, *&c.* Therefore, *&c.*

L. I deny the ſequel of the Major, *viz.* That Infants are uncapable of being Diſciples.

Wil. If a Diſciple and a Believer be the ſame thing, then the ſequel of the Major is true. But a Diſciple and Believer are the ſame thing. Therefore,

L. I diſtinguiſh upon the Minor. It's not univerſally and in all reſpects the ſame thing. Thoſe may be Diſciples that are not actual Believers.

Wil. He that is a Diſciple of Chriſt according to the Commiſſion, is a Believer. But Infants are not capable of believing; therefore, he that is a Believer in *Mark*, is a Diſciple in *Matthew.*

L. This I deny, and anſwered it before. It's not Univerſally true.

Wil. If the Eſſence of Faith conſiſt in the Act of the Underſtanding and Will, then Infants are uncapable of believing, But, *&c.*

L. I acknowledge, *The Act of Faith conſiſts in the Act of the Underſtanding and the Will*, and that Infants are uncapable of actual believing, but not of being Diſciples in an imperfect ſenſe.

ſenſe *. But I would fain know if Infants are not as capable of believeing imputatively, as of coming to Chriſt when brought in the Arms of other Perſons, *Mat.* 19. 14.

* *The contrary whereof, hath not yet been proved.*

Wil. They can do both alike, as well come to Chriſt, as believe in him; by believing, I mean actual believing. This I acknowledge.

L. Why cannot Children be ſaid in a Spiritual ſenſe to come to Chriſt imputatively, as well as to come to Chriſt corporally, when only brought in others Arms. Coming to Chriſt, and believing, are the ſame; tho' he that is brought in the Arms of the Parents faith cannot be ſaid actually to believe, *yet imputatively he may.*

Wil. How could they come to Chriſt, when they were brought?

L. And yet they are expreſly ſaid to come to Chriſt. And may they not as well be ſaid to be capable of Spiritual, as of Corporal coming, when they were brought to him? Why can they not come Spiritually *by imputation, as before?*

Will. They cannot come Spiritually, unleſs they actually believe. A Child cannot thus come to Chriſt without a ſight of Chriſt, and alſo of himſelf.

L. I do own, in a proper and ſtrict ſenſe, none can be ſaid thus to come to Chriſt, but adult Perſons; yet in a more large ſenſe, they may as well be ſaid to believe on Chriſt imputatively, when their Parents believe and devote them to Chriſt, as to come to Chriſt corporally, when brought in their Arms. You know Chriſt ſays, *Suffer little Children to come to me.* It's moſt probable theſe were brought in Arms to Chriſt: Why may they not be ſaid imputatively to believe, as well as imputatively to come?

Wil. I deny that the Parent's Faith was ever imputed to the Child.

L. You know the Diſtinction of Believers, *in Foro Dei, & in Foro Eccleſiæ*, which I ſuppoſe you'll allow. And under the notion of Believers *in Foro Eccleſiæ*, the Parent's Faith may be imputed to their Children.

Wil. We do ſay that a Perſon is not a Diſciple of Chriſt, before he have learned Chriſt *.

* *Here is no notice taken of the Diſtinction, only the old thing aſſerted.*

L. Then do we ſend Children to School becauſe they have learned, or that they may learn?

Ruſ. I think we ſhould now ſee whether we can poſſibly by force of Argument, bring you to give an Inſtance. Therefore I argue thus.

Arg. 5. If the Apoſtles of our Lord never did baptize any Infants, then the baptiſm of Infants is not according to the Commiſſion of our Lord Jeſus Chriſt. But the Apoſtles of our Lord never did, *&c.* Therefore.

Chand. I deny the *Minor.*

Ruſ. If the Apoſtles did baptize any Infants, it is ſomewhere to be found in the Writings of the *New Teſtament*; but it's no where to be found, *&c.*

L. I deny your *Major.*

Ruſ. If there be no other rule to direct us concerning Holy Baptiſm, then what is in the *New Teſtament*, then, becauſe it's no where to be found in the Writings of the *New Teſtament*, the Apoſtles did never baptize any Infants. But there is no other rule, *&c.* Therefore, *&c.*

L. You are come from an Example to a Rule. I ſay it may not be recorded in the Writings of the New Teſtament, and yet the Apoſtles might baptize Infants. But this is not granted, only ſuppoſed, *that it's not recorded.* It is not recorded in the New Teſtament (what you practiſe) that grown Children of Believers were, when adult, baptized. I challenge you to produce one inſtance of any, born of believing Parents, baptized at Age.

Ruſ. That's no buſineſs of ours. Don't think to ſham off the buſineſs ſo. We have called for your Inſtance ſeveral times of an Infant baptiſed, and you have not been able to give it.

L. It's the Cuſtom of theſe Perſons to baptize grown Perſons, tho' baptized before, and yet there is no Scripture for it. They talk much of our having no Scripture for Infant baptiſm, and of their having abundance for their Practice. Now let them give one Inſtance of what is their Practice, *viz.* Of one Perſon born of a believer baptized at years, and I'll give them the cauſe.

Will. Give your inſtance for Infant baptiſm, or elſe I hope the People will go away, and conclude you have none.

L. Give your inſtance to prove your Practice, or elſe I hope the People will go away ſatisfy'd you have none to give. It was by the Computation of the Learned, from the Death of Chriſt, to the Death of St. *John* the Apoſtle, near Sixty Years; in which time many Thouſands of the Children of believing Parents became adult, yet we challenge you to produce one inſtance in all that time, of any of their Children baptiz'd, when adult.

Ruſ.

Ruſ. The Emperor *Conſtantine* was born of a Chriſtian Parent, and yet not baptized till adult.

L. But not becauſe they then thought the Children of believing Parents had no right to baptiſm, but becauſe they thought that ſins committed after baptiſm were unpardonable; therefore they oftentimes defer'd it till Death. * Beſides, this is not to the purpoſe, becauſe a Scripture inſtance was call'd for.

* *Beſides*, Conſtantine's *Father was a* Pagan, *and* Conſtantine *had a deſire to be batiz'd* in Jordan, *becauſe Chriſt was.*

Will. We are able to produce ſeveral inſtances where grown believers were baptized, but you not one of Infant baptiſm.

L. That was at the firſt planting of the Goſpel. Give an inſtance of a grown Perſon, deſcending from believing Parents, that was baptiz'd when adult.

Ruſ. If this were any thing to the purpoſe, I would then ſay ſomething to it. But I wonder you ſhould talk thus, when it was practiſed a great many years in the Church, to give the Lord's Supper to Infants *.

* *The Dr. allow'd it to be the firſt 600 years, as I remember.*

L. Was it? Then (*ad hominem*) they were baptized, becauſe they were not to receive that *Ordinance* before they were baptized. We demand an inſtance of any Child of a believing Parent that was baptized when adult. *Give this, and we will give you the Cauſe.*

Will. Was the Mother of our Lord Jeſus Chriſt a believer?

L. Yes.

Will. Well then, there's the Son of a believer baptized at age *. Here the *Anabaptiſts* fell a laughing, and ſome cry'd out, *it's done, it's done.* And, for a while, Mr. *Leigh* attempting ſeveral times to ſpeak, could not be heard.

* *Obſerve, by believers was before underſtood a Chriſtian believer, by themſelves, wherever they ſpoke of believing as neceſſary to Baptiſm: Neither was the word taken in any other ſenſe. Beſides, it was granted before, that Jews and Pagans ought not to be baptiz'd till adult; and both Chriſt and his Mother were Jews at the time of his Birth.*

L. I thought our diſcourſe had been grounded on the Commiſſion. Was this before or after the Commiſſion? *Here the People laugh'd again.*

Ruſ.

* *Indeed the People laughed both ways.*

Ruſ. What do they laugh at? Not at what the Old Gentleman ſaid, but at what Mr. *Leigh* ſays *. The Old Gentleman gave a right inſtance.

Rob. It's not at all to the purpoſe.

Ruſ. Mr. *William*'s inſtance was ſufficiently to the purpoſe; for that Mr. Mr. *Leigh* called for an inſtance of the child of a believing Parent, baptized at grown years. The Virgin *Mary* was a Believer.

Rob. Tho' Mr. *Leigh* did expreſs himſelf in ſuch general Terms, yet the whole ſtrain of the diſcourſe ſufficiently manifeſts, he meant the child of ſuch a believer as was properly Chriſtian. The Virgin *Mary* was undoubtedly a believing Member of the Jewiſh Church; but this is not to our purpoſe; for we want an inſtance of the Child of a Chriſtian Parent, after Baptiſm was inſtituted by our Lord, that yet was baptized at grown years. The inſtance of our Saviour doth not agree to ſuch a caſe as this is. For that Chriſtianity, as diſtinguiſhed from *Judaiſm*, had not then a being, and the Virgin *Mary* was not in this ſenſe Chriſtian, nor was baptiſm it ſelf then inſtituted by our Lord; and therefore this inſtance can ſignify nothing to the caſe in hand.

Will. I have given an inſtance of the Child of a believing Parent, baptized at Age. Give us an inſtance of any Infant that was baptized.

L. As for that. Our Lord Jeſus Chriſt is not to be imitated in that particular.

Ruſ. No?

Will. Do you prove he was not.

L. If he were, then there is no Perſon to be baptized till 30 years of Age, nor baptized at all, unleſs Circumciſed at eight days old. *And thus their Scripture inſtance, with their triumph upon it, vaniſhed.*

Will. I demand an inſtance of an Infant that was baptiz'd.

L. I demand an expreſs prohibition.

Will. I demand an expreſs prohibition of Salt, Cream, Oyl and Spittle.

L. I Anſwer, (1.) The caſe is not parallel. You ſpeak of the ſubſtance, we of the ſubjects of baptiſm. (2.) *Infants are included in the words*, All Nations. *But Salt, Cream, Oyl*, &c. *are not in the word* Diſciple, *or* baptize.

Rob. What need of an inſtance when we have a rule? Now, Mr. *Chandler*, if you pleaſe, you may take the Part of an Op-

Opponent. And prove our practice to be agreeable to Scripture.

Mr. *Chandler* turns Opponent.

Arg. 1. *Chand.* Visible Church Members ought to be baptized. But some Infants are Visible Church Members. Therefore some Infants, *&c*,

Ruf. Adult believers may, but not Infants.

Rob. What's this to the purpose we are upon? Which of Mr. *Chandlers* propositions do you deny?

Ruf. Let him repeat his Argument.

Chand. Visible Church Members ought to be baptized, according to Christ's Commission. But some Infants are visible Church Members; Therefore, *&c.*

Ruf. I deny the Major. *

Chand. That all visible Church Members are to be baptized, according to Christs Commission, I prove thus. If there be no Precept or Example in all the Word of God, since Christ ordain'd baptism, that makes any other ordinance the visible means of entring a Person into the visible Church, then visible Church Members ought to be baptized. But there is no, *&c.* Therefore.

* *Mark that.. The Dr. denies that visible Church Members ought to be baptized.*

Ruf. This is to say, Because they are Members, therefore they are to be made Members.

Chand. No. Because they are Members, they ought to be solemnly Recogniz'd as Members: Like the Coronation of a King. He is a King before he is Crown'd, but he is Crown'd that he might be own'd as King.

Will. If baptism be the initiating ordinance into the Church, then they were not Church Members before.

Chand. I say, baptism is the solemn investing sign.

Ruf. That baptism is an initiating ordinance, I grant.

Rob. This Argument was brought to prove that visible Church Members ought to be baptiz'd.

Will. I deny that Infants are visible Church Members in their Infancy.*

L. I'll prove that some Infants, are Church-Members in their Infancy; *Suffer little Children to come unto me, for of such is the Kingdom of Heaven,* Mat. 19. 14. Hence I argue: Those that belong to the Kingdom of Heaven, *i. e.* the Church-Militant here upon Earth, are visible Church-Members. But

* *The Major is dropt, and he denies the Minor; after a while, you will find the Major silently taken up again.*

But ſome Infants belong to the Kingdom of Heaven, *i. e. The Church-Militant here on Earth.* Therefore.

I deny the *Minor.* That text proves it not.

L. If the Kingdom of Heaven cannot be taken any otherwiſe in this Text to make good ſenſe of the Text, then it muſt be ſo taken, *i. e. For the Church-Militant here on Earth.* But it cannot be taken any otherwiſe to make good ſenſe of the Text. Therefore *&c.*: And this I prove by an Induction of particulars. There are various acceptations of this Expreſſion, [*The Kingdom of Heaven*] in the Word of God. Sometimes it ſignifys, The Laws and Promiſes of the Kingdom; it doth alſo ſignify the Graces by which we obſerve thoſe Laws and believe thoſe Promiſes. Thus it's repreſented by a Grain of Muſtard-ſeed. Sometimes the Kingdom of Glory. And ſometimes it ſignifies the Church-Militant. Hence therefore I thus argue.

If in this place it can neither ſignify the Laws and Promiſes of Gods Kingdom, nor the Graces by which we obſerve thoſe Laws and Embrace thoſe promiſes, nor the Kingdom of Glory; then it muſt ſignify the Church-Militant here upon Earth. But it cannot ſignify either of the former. Therefore it muſt ſignify the laſt, *viz.* the Church-Militant.

Will. I deny the *Minor.* I ſay it ſignifys the Kingdom of Glory.

L. If it be nonſenſe ſo to underſtand the words, then they are not ſo to be underſtood. But it's nonſenſe, *&c.* For then the Kingdom of Glory muſt conſiſt *in that* of poor little weak things, ſuch as Infants are: Whereas after Death all are perfect in the Kingdom of Glory, whatever they are here on Earth.

Will. I thonght it had been, to ſuch belongs the Kingdom of Heaven.

Chand. Mat. 19. 14. In the *Greek* it is τοιουτων, of ſuch is the Kingdom of Heaven.

L. That is; of ſuch it conſiſts in part. If we mention the Kingdom of *England* or *France*, and ſay. of ſuch is the Kingdom, *&c.* it's to be underſtood, in part it conſiſts of theſe.

Will. I deny that the Viſible Church in part conſiſts of theſe. If they are neither Members of the Univerſal Church, nor of a Particular Church, then the Church doth not in part conſiſt of theſe; But, *&c.* Therefore *&c.**

* *He Anſwers not my Argument by making*

L. I Anſwer. Now you relinquiſh

quiſh my Medium. But farther, If they are Members of the Church at all, then they are Members of the Univerſal Church viſible. But they are Members of the Church. Therefore, &c.

ing good ſenſe of the Text any other way. But now break's rule and turns Opponent.

Wil. I deny the Minor, *i. e. That they are viſible Members of the Church.*

L. There are two ſorts of Members of the Univerſal Church. There are Members in *foro Eccleſiæ*, and Members in *foro Cœli. In which of theſe ſenſes do you deny they are Members of the Church?*

Will. If by the Church, you mean the viſible Church, I deny your Minor. *Here for about four or five lines, there is great confuſion in what our Scribes have written. But this I take to be the ſenſe of it.*

L. If they are Members of the Church in any ſenſe, then they are Members of a Particular or the Univerſal Church, and if of a Particular, then of the Univerſal which includes it; and therefore they are Members of the viſible Church. But they are Members of the Church in ſome ſenſe, and for Proof hereof I return to my Argument which you have not been able to Anſwer; *Of ſuch is the Kingdom of Heaven*, i. e. The Church Militant.

Will. I diſtinguiſh, as to the *Kingdom of Heaven*: It's there meant of the Kingdom of Glory.

L. If of the Kingdom of Glory, then it's nonſenſe. But, by the way, the Kingdom of Glory either is put for the Happineſs or Subjects of the Kingdom of Glory. If the Happineſs, then the words muſt run thus. *Of ſuch little Children is the Happineſs of the Kingdom of Glory.* If the Subjects, then thus. *Of ſuch little Children are the Subjects of the Kingdom of Glory.* Now neither of theſe is ſenſe; *Therefore cannot be meant: but my firſt interpretation ſtands good ſtill.*

Will. I diſtinguiſh between a right Title and Poſſeſſion. *Here is a vacancy*——Three things. It's true, faith gives a right to baptiſm according to the Commiſſion, a profeſſion of that faith gives a right to the Adminiſtration of that ordinance, and it's the Commiſſion that authorizeth the Adminiſtrators.

Ruſ. *This Text you produce hath no Relation at all to the Commiſſion, nor is Baptiſm in the leaſt intended in the Text.*

L. Mr. *Russel*, I'll propose this question to you. Whether, both what Christ said and did, together with what the Apostles said and did, be the best explication of Christs Commission? And then whether, I may not argue from Christs own Words, *For visible Church Membership and so for baptism?*

Rus. I do allow that what Christ said and did, and what the Apostles said and did, is a very good interpretation of the Commission of our Lord. And I do say, that only adult Persons are intended in the Commission; And that the Apostles never did baptize any other than adult believers. *

* *Here he takes no notice of the second part, which is the main of my Question.*

L. Then I hope, we may argue from Christs own Words. Did he speak pertinently or impertinently? *If pertinently, how comes he to say, of such is the Kingdom of Heaven, unless he meant the visible Church, which alone makes sense of the Text.* But is this an Answer to my Question, *to say that Adult believers are only intended in the Commission?*

Rus. Yes, if your question relate to water baptism.

L. If the Kingdom of Heaven in part consists of Infants, then Infants ought to be baptized. But, *&c.* Therefore, *&c.*

Rob. Pray Mr. *Russel*, which of Mr. *Leighs* propositions do you deny?

L. Give me an Answer *directly.*

Rus. I demand an Exposition. What do you mean by the Kingdom of Heaven? *

* *Here the Dr. could not tell what to say, and therefore will have all over again.*

L. I mean the Church and Kingdom of God here on Earth.

Rus. I deny your *Minor.*

L. I prove it from the forecited Scripture. If by the Kingdom of Heaven, *Mat.* 19. is signified the Church visible here on Earth; Then Infants do in part make up the Church. But, *&c.* Therefore *&c.*

Rus. I deny your *Minor.*

L. If we must make good sense of Scripture then it must so signify. But *&c.*

Rus. I deny the Consequence of your *Major.*

L. If the Kingdom of Heaven cannot be taken in any other signification to make good sense of it in that place, then it must so be taken. But it cannot *&c.* Therefore.

Rus. I deny your *Minor.*

L.

L. If you can produce no other good Interpretation that can make good ſenſe of that Scripture, Then *&c.*

Ruſ. I deny the Conſequence of your *Major.* It doth not follow becauſe I cannot do it, that therefore it cannot be done.

L. Then I ſay if neither you, nor any other perſon can produce any other good Interpretation that can make good ſenſe of that Scripture, Then, *&c.*

Ruſ. Is this a good way of arguing? If it be, then it was ſo in me as well as you.

Rob. Mr. *Leigh.* It was not fair, therefore not allowed them. You muſt not put the Proof upon the Reſpondent.

Leigh. I was not driving them to Proof, but going to prove *my Aſſertion* by an Induction of Particulars, *as I have already done* and that I ſhall do again.

If the Kingdom of Heaven here ſignifys neither the Laws nor Promiſes of the Kingdom, nor Graces by which theſe Laws and Promiſes are obſerved and embraced, nor Jeſus Chriſt's Management of his Kingdom, nor the Glory of Heaven, nor the Subjects of Glory, then it muſt ſignify the Church-Militant here upon Earth. But it ſignifys neither of the former. Therefore the laſt. *.

Ruſ. I deny the *Minor.*

L. I prove it by a Recapitulation of thoſe Particulars. Of ſuch little Children are the Laws and Promiſes of the Kingdom, of ſuch are the Graces by which we obſerve and embrace them, of ſuch is Chriſts Management of his Kingdom, of ſuch is the Kingdom of Glory, of ſuch is the Happineſs or Subjects of Glory. *Now is there any good ſenſe in all this?*

Ruſ. It's meant of the Kingdom of Glory.

L. By the Kingdom of Glory you muſt mean either the Happineſs or Subjects of the Kingdom. If it be taken for the Happineſs of the Kingdom of Glory, then I ask whether little Children are the Happineſs of Heaven? If for the Subjects; then I ask whether of ſuch conſiſts the Subjects of the Kingdom of Glory, when every one belonging to that Kingdom, *i. e. as diſtinct from the Church-Militant,* immediately upon his expiring is compleat, even an Infant 8 days old?

* *Reader, to repeat all this is Nauſeous, but becauſe the* Dr. *could do nothing elſe he would force us to it.*

Ruſ. This is very uncharitable, to exclude Infants from Heaven. I would rather incline to ſay, and I am ſure the contrary to it. *Mr. Leigh* can never prove, that all Infants belong to the Kingdom of Glory, than that none o.

L. Yes, we know your Judgment of that matter well enough. But you wilfully miſrepreſent my ſenſe. I do not ſay that none who dye Infants go to the Kingdom of Glory; but that none are Infants when they come there. But the Text ſays, *Of ſuch is the Kingdom of Heaven.* This therefore is what I aſſert, that it is abſurd to ſay that the Kingdom of Glory is, in any part of it, made up of weak imperfect things as little Infants are; and therefore that the Kingdom of Heaven here ſpoken of, muſt mean the Church-Militant here on Earth, which is in part made up of ſuch.

Here Mr. *Ruſſel* was ſilent for a conſiderable time *.

* *And thus to no purpoſe but to ſpend time, Mr.* Ruſſel *would have the ſame over again.*

Rob. What Mr. *Ruſſel*, have you no reply to make to all this? Pray, if you have any thing to ſay, let us hear it; otherwiſe, be ſo kind as to tell the People, you can give no anſwer, that we may go on to ſomewhat further.

Ruſ. My Anſwer is this. That whereas you have undertaken to prove that Infants are the Subjects of Baptiſm, according to Chriſt's Commiſſion, you bring a Text for it that hath neither the word Baptiſm in it, nor the Commiſſion of our Lord *.

* *This poor dry evaſion, you ſee he hath before, and is beholden to his old Friend* Danvers *for.*

L. Very well then. If we prove from any Text of Scripture, the right of Infants to Baptiſm, it muſt not be allowed, unleſs we find it in the cloſe of the Evangeliſts, *where is what you call the Commiſſion; or unleſs the word Baptiſm be in it.*

Rob. Mr. *Ruſſel*, They are not obliged to have the mention either of Baptiſm or the Commiſſion of our Lord in the concluſion of every *Syllogiſm*, they had it in the firſt: They then told you, That ſuch as were Members of the Church-Militant on Earth, were to be baptized according to the Commiſſion of our Lord; and this was the caſe of ſome Infants. You denyed any Infants were Members of Chriſt's Kingdom, or Church-Militant here on Earth; and to prove this, they brought that Text. And I ſuppoſe the whole Company was ſatisfy'd that it doth ſufficiently prove what it was

was produced for. And now you dare not deny the *Major*; if you do, I doubt not but they are ready to prove it.

Wil. If Church Members have been denyed Baptiſm, then Church Memberſhip is not the ground of Baptiſm. But, *&c.*

L. I deny the *Minor*.

Wil. If Church Members came to *John* to be baptized, and were denyed, then Church Memberſhip is not the Ground of Baptiſm. But, *&c.*

Here he ſhifts the Reſpondency, and turns Opponent, which we give way to, becauſe they could do nothing elſe.

L. I deny the *Minor*.

Wil. I prove it, *Mat.* 3. When he ſaw the Multitude, and many of the Phariſees and Sadduces come to his baptiſm, he ſaid to them, *O Generation of Vipers, &c.*

L. I deny that they were *de jure*, Church Members, whatever they were *de facto*. Their being a Generation of Vipers is ſufficient to prove they were not Church Members *de jure*; and we are ſpeaking of rightful Church Members.

Wil. I have proved that Church Members were denyed baptiſm.

L. I deny it, and diſtinguiſh between Church Members *de jure & de facto*.

Wil. I will not meddle with your diſtinctions.

Rob. And can you think that the word Church Members cannot poſſibly admit of more ſenſes than one?

L. I ſay, they were not Church Members *de jure*.

Will. Were they denyed any Priviledges?

Rob. According to what you ſaid juſt now, they were denyed baptiſm; Was that no Church Priviledge? *

** Here he drops his Argument, to prove that Church Memberſhip is not the ground of Baptiſm.*

Wil. Such as are viſible Members of the Univerſal Church, are qualify'd with a work of Grace, *&c.*

L. I deny it, *viz.* That they are always ſo.

Wil. It is in the Judgment of Charity ſo.

L. Such as were a Generation of Vipers were not qualify'd with a Work of Grace, and ſo were not Church Members, according to your own Aſſertion.

Rob. Eſpecially ſuch as were known to be a Generation of Vipers.

Wil. If our Lord Jeſus did Diſciple ſuch as were Church Members before they were baptiz'd, then Church Memberſhip is not the ground of *Baptiſm*: but, *&c.*

L. We diſtinguiſh between the *Jewiſh* Church, and the *Chriſtian* Church; and then I diſtinguiſh between Infant

Church

Church Members, and Adult Church Members; now Chriſtian Church Membership is a ground of *Baptiſm.*

Sharp. The Anabaptiſt Moderator. *You ſay Infants are Church Members; Church Members upon their Apoſtacy, ought to be Excommunicated: When were any admitted into Church Membership in their Infancy? Excommunicated upon their Apoſtacy?*

Rob. *There is with us, as with the* Jews *anciently, a two-fold Excommunication,* Excommunicatio Major, *and* Excommunicatio Minor; *as to the firſt, which is a ſolemn cutting off from the Univerſal Church, I queſtion whether our Laws give us the liberty of practiſing it? And, as to the ſecond, which is a ſuſpenſion from the Lords Supper, I do not ſee that to be needful in the caſe before us.*

Leigh *to Mr.* Sharp; *We are not now talking about the management of Church Members, but who are the Perſons which ought to be eſteemed ſo? Farther, it is needleſs to exclude thoſe from Adult Church Membership, who never offered themſelves to it. It's as if we ſhould ſhut our doors againſt a Perſon who never attempts an entrance.*

To this Mr. Sharp *made no reply.*

Wil. Miniſters are to baptize none, but thoſe that are diſciples by the words of the Commiſſion *.

Chand. Here's the Conſequence of it.

Wil. No, here is no Genuine Conſequence. The Commiſſion mentions no more but Diſciples and Believers. And if you can find one Perſon more beſides Diſciples and Believers, *do it* ‖.

Ruſ. It doth appear by all that hath been ſaid, that our Practice is allow'd.

Rob. Not your Practice.

L. We do not allow your Practice, unleſs to ſuch as have not been baptized †.

Wil. We agree, that thoſe that are not baptized, ought to be baptized. You are bound to baptize none, but ſuch as you are bound to Preach to.

L. I deny it.

Ruſ. Have Infants the uſe of reaſon?

Chand. No *.

Ruſ. If Infants, without Underſtanding, are capable of being made Diſciples by the Miniſtry of Men, then may the Beaſts of the Field; but

* *Obſerve how he leaves his Argument, and runs to what had been worn threadbare before.*

‖ *The poor Man runs again from conſequence to expreſs words, tho' conſequence was allow'd before.*

† *Remember, this refers to the Subjects only, not the manner.*

* *Now you ſee the Dr. very plainly takes the Opponency, becauſe he could do nothing elſe; contrary to his moſt*

but the beasts of the field may not, &c. Therefore.

false Assertion in his Narrative.

L. I appeal to all present. Is it as proper to take Pigs and Dogs to School, as little children of a year and half old? Are those so capable of the Parent's resignation, and Master's acceptation as these? If Infants might keep the charge of the Sanctuary from a month old and upward, they may be esteem'd believers and Disciples. But, &c.

Ru. I wonder you will maintain the thing upon such silly foundations *.

* *A wise Answer from a silly Doctor; is it not?*

L. Pray answer the last Argument.

Ru. There is nothing of *Christ's Commission* in it.

L. Unless we can prove Infant baptism in the close of one of the Evangelists; No proof is to be allowed.

Will. I thought it was to be argued according to *the Commission*, * and I see, &c.

* *This was fully answer'd before; therefore it was tedious for Scribes to write it.*

Rob. If you be of Mr. *Russel's* mind, then you may turn your children out to the Dogs and Pigs, and beasts of the field. *It* is most insufferable; *I* never heard such an Expression in my Life. But you may see what the Principles of *Anabaptists* naturally lead Men to.

Here the *Anabaptists* being shamefully nonpluss'd, Mr. *Leigh* apply'd himself to the Mayor and Governour, in this manner: You see they are not able to answer our first Argument, but are entirely gravell'd. The Rules of Dispuration oblige us to go no farther in the Opponency. Yet we will be at your command. We have six Arguments more at hand; If you please, we will proceed to offer them. Or, if you please, we will proceed to the Second Question.

Sharp. *Anabaptist* Moderator. Let us have a precept or an example.

Rob. A precedent we need not give, here is a precept brought and yet no Answer given to it.

Rus. What Precept?

Rob. That which by Undenyable Consequence obliges us to it tho' there be not, in express words, a requirement that we Baptize Infants.——One would have thought Mr. *Russel* should have allowed, tho' they are not capable of Duty, yet they are capable of the Priviledges.

Here an Answer to our last Argument was again and again call'd but none given.

Rob. Pray Mr. *Chandler*, let no more time be lost, but proceed to another Argument.

Arg. 2. *Cand.* If some Infants be the Disciples of Christ, then, according to the Commission of our Lord some Infants are to be Baptized. But some Infants are Disciples. Therefore, *&c.*

Ruf. I deny your Minor.

Chand. Those that the Holy Ghost in Scripture calls Disciples, are Disciples. But the Holy Ghost in Scripture calls some Infants Disciples; Ergo they are Disciples.

Ruf. I deny your Minor.

Chand. I prove it from that Text. *Acts* 15. 10. Now therefore, why tempt you God, to put a yoke upon the nkces of the Disciples? Upon Infants the Yoke of Circumcision was laid, They are call'd Disciples.

Ruf I deny that Text proves it.

Chan. If this Yoke were laid upon the neck of the Disciples, then Infants are Disciples. But, *&c:* Therefore, *&c.*

Ruf. I deny that there is any such thing in the Text either xpress'd or intended.

Chand. The dispute was occasion'd by some false Teachers, that had said, except Christians were Circumcised and kept the Law of *Moses*, they could not be saved. Now says the Apostle, Why do you lay a Yoke upon the neck of the Disciples, *&c?* This Yoke was the Yoke of Circumcision, which was laid on the neck of some Infants.

Ruf. No Infants can be here intended, for those who are called Disciples in this verse, are called Brethern and Believers in the 9*th* verse. And therefore it could not intend Infants.

L. We will read verse the First. Except ye be Circumcised after the manner of *Moses*. Now I ask you what was the manner of *Moses?*

Ruf. To cut the foreskins of their Flesh.

L. Suppose we were to teach this People, as the Judaizing Christians did them; Except you are Circumcised after the manner of *Moses* you can't be sav'd; no doubt but they would understand the manner of *Moses* to intend, not only all the Circumstances of it, but, that their Children must also be Circumcised, this being after the manner of *Moses*. Here I will form this Argument. If those are called Disciples who were to be circumcised after the manner of *Moses*, Then Infants are Disciples. But, *&c. And so ought to be Baptized.* Now they themselves allow that Disciples ought to be Baptized.

Ruf. It's the Gentile believers that are there called Disciples.

Chand.

Chan. It is all upon whom the Yoke of Circumcision was laid, which neither they nor their Fathers were able to bear.

Will. They could bear the Yoke of Circumcision.

Chand. They were not able to bear it. The Holy Ghost says so expressly; which signifys the Painfullness and Troublesomeness of that Ordinance.

L. What you say of moment is this. That Children are able to bear the Yoke of Circumcision, therefore that Yoke is not there intended, but the whole Ceremonial Law. We allow the Ceremonial Law was included, but Circumcision was here cheifly intended.

Will. If Circumcision was binding to keep the whole Law, then this is not the Yoke that neither we nor our fathers were able to bear. But it was so, *Gal.* 5. 3.

L. Thus far I think the old Gentleman is in the right, that the Apostles are here and in the Epistle to the *Gal.* endeavouring the same thing, driving them off from the observation of the Ceremonial Law, But herein he is mistaken, *He would leave out Circumcision, one of the prime and most painful parts of this Law, and so would leave out those Infants whom these Judaizing Christians advised to be Circumcised.*

Rus. Prove that Infants are there intended.

L. If the context do oblige us to take in Infants, then they are there intended. But the context, *&c. Ergo.* It is a reproof of, or reasoning with, those that were inclined to impose Circumcision on the Necks of the Disciples, *and with it the whole Law of* Moses, *v.* 5. They were strictly observant of *Moses*'s Law, Nothing is more plain and obvious to one observant of *Moses*'s Law than to Circumcise Infants at eight days old. *And consequently nothing would they urge more on these Disciples.*

Rus. If they be such as * *had their hearts purifyed by faith, brethren,* &c.

* *Here is a vacancy in the Notes of our Scribes.*

L. That's not necessary. Their being barely the Infants of these Disciples was enough. If I were to act the part of a Judaizing Christian, and were to perswade all these Gentlemen that they were to observe Circumcision according to the Law of *Moses*; And did call those Disciples, who were so Circumcised; Would they not take it to be sufficiently plain, that their Infants were intended as well as themselves. *And therefore, that I called their Infants Disciples.*

Ruſ. If you bring a Text, and I ſhew you ſeveral weighty conſiderations, why it ſhould not be underſtood in your ſenſe: I expect not ſuch Stories as theſe.

Rob. Is it not enough, if Mr. *Leigh* ſhews that this Text will admit of no other ſenſe?

Will. If ſo be, that children were brought in, it would not follow that they were Diſciples, for thoſe that were Circumciſed were not Diſciples.

L. You ſay, the Qualification was, they muſt be believers and have their hearts purified by faith. *I Anſwer.* Theſe Judaizing Chriſtians would perſwade them to Circumciſe after the manner of *Moſes*, *And ſo to take the Yoke not only themſelves, but alſo on their Infants. Now all theſe, without diſtinction, on whom this Yoke was about to be laid are called Diſciples, and therefore their Infants.*

Will. After the manner of Moſes; That relates to the Form, *not the Subjects. Here again is a vacancy in the Notes of our Scribes.*

Rob. Here hath been a great deal of Time ſpent about this Argument. The Subſtance of what was ſaid on both ſides is this. Mr. *Chandler* and Mr. *Leigh* have urged, that ſuch as are Diſciples of Chriſt ought to be baptized, and that ſome Infants are Diſciples of Chriſt. This Mr. *Ruſſel* deny's; and they have proved it from this, That ſome Infants are call'd Diſciples by the Spirit of God. This alſo Mr. *Ruſſel* hath deny'd; So that the whole Queſtion reſult's to this head: Whether any Infants be in Scripture call'd Diſciples? Now this hath been, I think, ſufficiently clear'd from this Text, *Act.* 15 10. where the Perſons call'd Diſciples are thoſe, upon whom the Judaizing Chriſtians would have impoſed the Yoke of Circumciſion. The Doctrine, they taught the Chriſtian Gentiles, was, That their Chriſtianity would avail them nothing, It was to no purpoſe tho' they did Believe in Chriſt; unleſs they were alſo Circumciſed according to the Law of *Moſes*, they could not be ſaved. You all know what the Law of *Moſes* doth preſcribe and command in this caſe, not only, that they themſelves, but that every Male Child among them ſhould be Circumciſed.

Ruſ. It is not according to the Law of *Moſes*, but after the manner of *Moſes*.

Rob. Mr. *Ruſſel*, it's true; it's after the manner of *Moſes* in the Firſt verſe, but if you look forward into the Chapter, you will find expreſs mention of the Law of *Moſes*. You muſt be Circumciſed and keep the Law of *Moſes*. *v.* 5*th*. I ſuppoſe

poſe you that have ſo oft read this Chapter, could not but be ſenſible that ſuch an Expreſſion was there, tho' not in the firſt verſe; And therefore the diſtinction you will pretend to make between the Law of *Moſes* and the manner of *Moſes*, was but a meer Evaſion, and in this caſe a Diſtinction without Difference. The one explains the other. That which is call'd their being Circumciſed after the manner of *Moſes*, in one place, is called their being Circumciſed and Keeping the the Law of *Moſes* in the other place. They muſt be Circumciſed as *Moſes* did order, ſo that his Law might be obſerved and fulfilled in the doing of it; which it could not be, tho they themſelves were Circumciſed never ſo regularly, unleſs their Infants were ſo too. And yet the whole Body of thoſe on whom the Phariſees would have impoſed the Yoke of Circumciſion, are here expreſsly call'd Diſciples; This whole Body of Adult and Infants are therefore in common included under this Name, which was all that we had to prove. And we are now willing to refer it to the People, whether what hath been ſaid be not ſufficient Proof. If you pleaſe therefore, we will now proceed to the Second queſtion. Pray Mr. *Chandler*, let the Company underſtand what it is.

Reader. Here obſerve. We were ready (as before mention'd) to offer ſeveral other Arguments, but no tollerable Anſwer being given to theſe two, neither the Rules of Diſputation did oblige us, nor the Company's patience, and the approaching evening allow us to do it, unleſs the Second Queſtion were wholly excluded.

Q. 2. Whether, according to the Commiſſion of our Lord, Baptiſm be to be Adminiſtred by Dipping, Plunging, or Overwhelming only, and not otherways. It lies upon you to prove, that it is by Dipping, Plunging, Overwhelming only.

Ru. The Holy Scripture ſhews the way of baptizing. But it doth not ſhew that ſprinkling is the way. Therefore, *&c.* *

* *Here obſerve again Dr.* Ruſſel *would ſhift the Opponency on us.*

L. This Argument doth not prove, that it is by Dipping, *&c.* Only.

Rob. Conclude with the Words of the Queſtion.

Ru. I underſtand you own, it was in uſe in our Saviours time. *Here the Dr. ſpake ſeveral impertinencies, which our Scribes thought not worth the Writing.*

L. I deny all this.

Rob. Bring it into an Argument.

Ru. I put it into a *Syllogism.* I ſay. If the Holy Scriptures do ſhew us the right way of Baptizing, according to Chriſts appointment, and yet do not ſhew us that ſprinkling is the way of Baptizing, then ſprinkling is not the right way of Baptizing. But, *&c.* Therefore, *&c.*

Rob. There is not one word of Sprinkling in the Queſtion. It is, whether it be to be adminiſtred by Dipping, Plunging, Overwhelming, only.

Ruſ. I argue thus then. If the Holy Scriptures——He goes on as before.

Rob. Pray Mr. *Ruſſel.*

Ruſ. What? Can't I begin to ſpeak, but you muſt ſtill be Interrupting me! I don't ſpeak to you. I ſpeak to Mr. *Cband.* If the Holy Scriptures ſhew us the right way of Baptizing and yet do not ſhew us that Sprinkling.——

Rob. If you would but obſerve order, you ſhould have no Interruption from me. But you both muſt and ſhall conclude your Argument with the words of the Queſtion, before Mr. *Reſpondent* ſhall take any notice of it.

Ruſ. Muſt and ſhall, Mr. Moderator?

Rob. Yes Mr. *Ruſſel* you both muſt and ſhall. Otherwiſe it were fitter you ſhould call me Mr. *Cypher*, then Mr. *Moderator*, if in this caſe I cannot *Moderari.*

Ruſ. If that Baptiſm which is appointed by Chriſt and doth properly ſet forth his Burial and Reſurrection is the only right way of Baptizing, then it muſt be performed by Dipping, Plunging, Overwhelming only and not otherways. But that baptiſm, *&c.* Is the only right way, *&c.* Therefore, *&c.*

Cband. I firſt deny the Conſequence of the Major. And then I deny the Minor.

Ruſ. Then you do ſuppoſe, that it doth repreſent the Burial and Reſurrection of Chriſt, yet it doth not thence follow, that this is the only right way of baptizing.

My Argument hath two parts which I ſhall prove. Firſt, That it doth ſet forth the Burial and Reſurrection of Jeſus Chriſt. Secondly, That therefore it is the only right way of baptizing. Firſt, It doth ſet forth the Burial and Reſurrection of Jeſus Chriſt, *Rom.* 6. 4. *Col.* 2. 12. Buried with Chriſt in baptiſm, wherein alſo you are riſen with him thro the faith of the Operation of God. And, I do ſay, that Buried with Chriſt in his Sepulchre we cannot poſſibly be, but the Apoſtle ſays, we are Buried with him in baptiſm, which doth properly repreſent the Burial and Reſurrection of Chriſt

Christ. Now I proceed to the next, to shew that therefore it is the only right way. If there was no other baptism instituted by Christ, nor practised by the Apostles and first Ministers of the Gospel, but what doth represent the Burial and Resurrection of Christ; Then Dipping only is the right way of baptizing. But, &c. Therefore, &c.

Chand. This is not the Consequence of the Major. You are to prove, that, because baptism is significant of the Burial and Resurrection of Christ: Therefore it must be by Dipping only.

Ru. Therefore I argue thus. If this was the only way practised in those times, then it must be by dipping only.*

Chan. I deny the Minor.

Ru. If there be any other way, then you or some other person is able to shew it. But, &c.

* *Reader, Observe That the Dr. grounds his practice upon two Arguments link'd together,* viz. *The resemblance between Dipping and a Burial, and Primitive Practice. Mr.* Chandler *denies this* Resemblance *between Dipping and Burial, to conclude for Dipping. And he ought to have proved that it doth: but instead thereof, he insists upon his Second Argument drawn from Primitive Practice. Hereupon there was no room (without Contention) to urge any thing more against their first Argument. But you have it sufficiently answered in the Reflections.*

Chan. I can shew you another way—— I can shew that the Word signifies *Washing*, and there is great probability that many had Water poured on them.

Ru. Give an instance in the New Testament, that any was baptized any other way.

L. VVe argue upon a Probability, It might be *otherwise than by Diping; there is no necessity of Diping.* If you'll grant that, we will go upon somewhat else, *viz. That it must be in our Climate, according to our way. But if not, you must prove that there is no Probability, that it might be done any other way than by Dipping.*

Ru. Let us hear then *what the Scripture says in the matter.*

L. Prove that those Texts where you render [baptism] by dipping, do truly and *necessarily* signify Dipping, take what Text you will.

Rus. I chuse that of our Saviour, *Mar.* 1.9. He was baptized of *John* in *Jordan. The Greek preposition is,* εἰς, *Into. And to say, he was washed of* John *into* Jordan *is not sense; therefore it ought to be render'd thus; He was dipped of* John *into* Jordan.

L.

L. The Preposition, εἰς signifies [*in*] in the New Testament, as well as *into*; so here, he was baptized of *John* in *Jordan*, *is the true sense of the* Greek.

Now we will allow thus far. That what was commodious and usually practised *on other occasions* without any burthen, in that warm Country, might be observed in baptism. It is said, that all *Judea* and the Country round came to *John*, and were baptized of him in *Jordan*. In those hot Countries the custom was to go bare leg'd, in Sandals. Now they might go into *Jordan* a little way, and then have water pour'd upon them; and if so, allowing that the word βαπτίζω signifies *to wash*, *They might be said in this manner to be washed in* Jordan, *without the least necessity of Dipping*. I will offer it to the Company, whether this be not a fair Interpretation of those words, *Mar.* 1. 9. Christ came to *John*, and was baptized of him in *Jordan*, i. e. *He went a step into the water, and was washed of him, in the manner aforesaid.*

Ru. I will not allow your signification of the word. I say the word εἰς signifies more than *in*; So Christ is said to come into the world, εἰς τον * κοσμὸν, 1 *Tim.* 1. 15. He went into the Synagogue, εἰς, and so into *Jordan*. εἰς τον † Ϝωρδάνην. This doth imply, *that he was baptized or dipt into* Jordan, *as those other Texts, that he came into the Synagogue*, &c.

* *Excellent* Greek.

† *Good* Greek *still.*

L. This Gentleman produceth three places where εἰς signifys into, and I can produce three times three, where it cannot signify into, but must signify * *in*. The force of your Argument lies upon εἰς, which you would have render'd *into*, where it signifys *in*. Then, *add this to what* I offer'd before, as a probable Interpretation contrary to yours, it's evident that there's no necessity of Dipping, *from this Text.*

* *Here we were going to read, but they gave no room.*

Rob. There can be nothing beyond a probability asserted on our side or yours.

Chand. We will prove that βαπτίζω signifys *abluo, to wash frequently in Scripture.* Thither we will go, That's our rule.

Ru. According to all *Lexicographers* the primary signification of the word βαπτίζω is, *mergo, immergo*, to plunge, overwhelm.

L. But by the way, you prove your Practice from the Prime and Native Signification of the word. Suppose it were

mergo,

mergo, to *plunge*, and not *abluo*, (*which yet we deny*) you cannot argue from the Native Signification of a word, *with any force, when the Scripture acceptation of it is different.*

Ru. I did urge the Commiſſion of our Saviour.

Chand. You are to prove that Dipping is the only way. If the word will bear the ſenſe of *waſhing* or *pouring* water, then dipping is not the only way.

L. You argue from the Prime and Native Signification of the word. I'll appeal *to the Learned*, if this be a good way of arguing, then the Mathematics muſt include all kind of Learning, becauſe it comes from Μαθάνω to learn. Then every Youth that is skill'd but a little in Phyſicks, may be call'd a Phyſician, becauſe it comes from Φυσις. Nay, and every Foot-boy ſent with a Letter, may be called an Angel, becauſe Ἄγγελος ſignifies Meſſenger. To know therefore the ſenſe of the word βαπτίζω in this Ordinance, we muſt conſider in what ſenſe the word is uſually taken in Scripture. And to ſay it ſignifys to dip, where the Ordinance is mention'd, is plainly to beg the Queſtion, to aſſert the thing without proof; therefore, rightly to underſtand the ſenſe of the word, we muſt have recourſe to thoſe places where the word is uſed, and the Ordinance not intended. Now I require one ſuch place of Scripture where the word βαπτίζω ſignifys to dip *neceſſarily.*

Ruſ. *No, there is no need of producing ſuch a place.* I ſhall prove it from the ſtory of the *Eunuch* and *Philip*. He commanded the Chariot to ſtand ſtill, and they both went down into the water; and then, when he had put him under water, * they both came out of the water.

* *The Text*, Ac. 8. 38. *hath not a word of putting him under the water.*

L. I deny that the word [baptize] ſignifys to dip in any place of Scripture, *or to put under water*, i. e. *neceſſarily.*

Ru. Mat. 3. 6. They were baptized, *i. e.* dip'd of *John* in *Jordan.*

L. How doth it appear that they were dip'd?

Ru. The *Aſſembly*, the Continuators of *Pool*, *Calvin*, and Dr. *Hammond* allow it.

Chand. That's nothing to us. I defye you to prove that the word βαπτίζω in any Text of Scripture, ſignifyes to dip.

Ru. What then, you deny what Dr. *Hammond*, the *Aſſembly*, the *Dutch* Annotations have ſaid.

L.

L. We cannot say they have said so. We have not their Books at hand to turn to. Besides, suppose they should, that's no Proof. *We are no Papists, to pin our Faith on other Mens Sleeves.*

In the next place. Whereas Mr. *Russel* hath brought the passage of *Philip* and the *Eunuch*, That they went down into the water, and came up out of the water. It might as well be render'd, They went to, and came from the water *. Now if they came by a River's side, they might go down out of a Chariot to the water, and when the *Eunuch* was baptized, they came up from the water. Is not this a fair sense of these words? They went to, and came from the water †. Again, if you argue from the word βαπτίζω, I can tell you of seven places, where the word is used, and not applyed to the Ordinance; and you cannot prove that it signifys to dip in any of them. *I argue then*, If there are several Texts of Scripture, where the word cannot possibly bear this sense, then it doth not necessarily bear it. But, *&c.*

* *So the* Greek *Prepositions often signify.*

† *Where is dipping to be found in this Text?*

Ru. I deny the *Minor*.

L. I prove it by some Instances, *Mark* 7. 4. Except they wash, they eat not; ἐαν μη βαπτισωνται except they be baptized. But can it be imagined that they were plunged over head and ears every time they went to meals?

Ru. The word is sometimes render'd *dipping* in our *English* Translation, as, he that dippeth with me in the dish.

L. The word is there βαπτω, not βαπτίζω; besides, this would avail your cause but little; for can you suppose that he dip'd himself over head and ears in the dish?

A Gentleman in the Company. I'm sure he would be foul and sawcy then.

Ru. But βαπτω is a Diminutive from βαπτίζω.

A Gentleman said to his Neighbour.

* *This whole passage hath been attested by the Person that spake the words.*

Because βαπτω is a smaller word, he thinks it must be its Diminutive *

L. I find the word to signify no more then νιπτω. *Mark* 7. 4. 5. And so *Naaman* is said to observe the Prophets word, which was λεω, yet he went, and, as we read, dipped. Now since he observed the command of the Prophet, it is plain that βαπτίζω doth not necessarily signify any thing but washing,

Ru.

Ru. VVhat is the word in the *Hebrew*?

Chan. There are two words, רחץ and טבל: And the Prophet commanded him, רחץ; and it is added, according to the word of the Prophet, וישטבל, where it is plain the words are uſed promiſcuouſly; and טבל ſignifies no more than רחץ. So alſo we may obſerve, Chriſt commanded the blind man to waſh in the Pool of *Siloam*. Muſt it be ſaid, that he was dipt there? or can it be proved that *Naaman* was dipt, becauſe ἐβαπτίσθη. *Nay,* βαπτίζω *is ſo far from always ſignifying to dip, that* βάπτω *it ſelf, tho generally uſed in this ſenſe, yet ſometimes ſignifies only to wet or waſh. Thus,* Dan. 4. 33. Nebuchadnezzar *was wet with the Dew of Heaven. The Septuagint renders it* ἐβάφη.

Ruſ. *But the* Hebrew *is not* טבל.

Chan. *What is it then? Here is an* Hebrew *Bible, if you'll ſee.*

Here the *Hebrew* Bible was handed to him, of *Leuſden's* 2*d.* Edit. and Mr. *Ruſſel* kept it turning from place to place above half a quarter of an hour, and could not find out the Book of *Daniel*; upon which the People fell a hiſſing. Then the *Hebrew* Bible was handed to Mr. *Robinſon*, who turned the leaf down at the place, and handed it back again to Mr. *Ruſſel*, who ſtood with his Spectacles on his Noſe a while longer, poring on it, but could not read it. But he ſaid, he underſtood *Hebrew* before Mr. *Chandler* was born; * and to ſatisfy the Auditory that he did ſo, turn'd to the firſt Chapter of *Geneſis*, where he read ſome part of a verſe, or verſes; and then again turn'd to *Daniel*, and could not read the words yet. After ſome time more, Mr. *Ruſſel* pretended to read ſome words, but with a low Voice.

* *We have good Intelligence that the Dr. puzzl'd thus on the ſame word, at a publick Diſputation ſometime before.*

Chand. We come not here, Mr. *Ruſſel*, to know whether you underſtand *Hebrew*; only tell us what the word is in this place: *Which he could not do.*

L. We can produce ſeveral other Texts of Scripture, where βαπτίζω cannot ſignify Dipping; as where we read of their waſhing Beds or Tables, the word is baptize, according to the *Greek*.

Ruſ. I deny it.

Chand. There is καὶ——

L. What! Waſh Beds, or Tables, by dipping them under Water? Or, muſt it be by pouring Water on them, *&c.*

Upon the whole, the Application of a little Water in Baptism, especially in these cold Climates, is grounded upon what Christ quotes. *I will have Mercy, and not Sacrifice.* Now it being not necessarily implyed in *Scripture*, that Dipping was the ancient Practice; we say, that having a fair and probable way deducible from Scripture, *we must rest therein*, having recourse to that general rule. *David's* hunger was a fair excuse for eating the shew bread, which is called most Holy, *and lawful only for the Priests to eat.* Therefore, if Dipping in cold Weather, and cold Climates, do tend to the Prejudice of a Person's Health, *yea, to endanger Life, and it be not certainly fixt in Scripture, as the only way of Administring the Ordinance, we may use our own way, as, in general, most agreeable to the word of God.*

Ru. They think, tho' they Transgress a Rule, God will have Mercy, and not Sacrifice.

L. No. This is not so. *We observe the rule, a Moral Precept, which takes place of a Ritual, when opposite; much more is it Obligatory when it's not evident that any Ritual one doth oppose it.*

Chand. If in those hot Countries they had dip'd, or been obliged to dip, this would not hold in such Climates, and at such Seasons of the year, wherein the Life of a Person would, this way, be manifestly exposed to Danger.

Mr. *Russel* here attempted to read several Quotations, that he had collected out of the Assemblies Annot. *Pool*, Dr. *Hammond*, *&c.* which had been before disowned; and therefore the People refused to hear him, as being nothing to the purpose; however, he spake to this effect.

Ru. I hope the People will observe, that you are forc'd to differ from the *Reverend* Assembly of Divines, *&c.*

Chand. *The Bible, the Bible is our Religion.*

Rob. Mr. *Russel*, we are not ashamed to own our selves Protestants, with whom it is a Fundamental Principle, that the greatest and best of Men are fallible; and therefore our Assent is not concluded by the meer words of one or other Name, how great soever. We pay a just deference to the very worthy Names you mention'd, but we cannot think our selves obliged to believe every thing they say. If you have any solid Reasons to offer, or the clear evidence of any Text of Scripture to determine this point, pray let us hear it, before we close up the day. Nothing being said, he, applying himself to the People, added.

Rob. A great deal of loose discourse you have heard, upon this last Question. Mr. *Russel* was obliged by all the

Laws

Laws of Diſputation, to prove, that according to the Commiſſion of our Lord, Baptiſm was to be adminiſtred by Dipping, Plunging, Overwhelming, and no otherwiſe. Some attempts he made towards it, of the weakneſs of which, I doubt not but you are all ſenſible; and therefore (which yet they were not obliged to) Mr. *Chandler* and Mr. *Leigh* undertook to prove that it was not neceſſarily to be ſo adminiſtred. For the clearing of which, they have manifeſted that the word βαπτίζω in the *Greek*, as well as טבל in the *Hebrew*, doth not neceſſarily ſignify any thing more than only to Waſh, or to apply water to a Perſon, without determining whether it ſhall be by dipping a Perſon into water, or pouring water upon him, or any other way; ſo that water be applyed, it is all that can neceſſarily be concluded from the words. Of this they have given clear evidence, both from the Old Teſtament, and the New.

And now upon the whole, we are willing to refer it to your own Judgments, whether you will be perſwaded to account your own Baptiſm a Nullity, becauſe it hath not been adminiſtred in the way of theſe Perſons? If you can without any ſolid Reaſon, or without ſo much as the evidence of one ſingle Text of Scripture, be ſatisfyed, you may then take what our Adverſaries have ſaid for Satisfaction. But ſince it hath been fully proved, That Chriſt hath only required that Perſons be ſolemnly entred into his Church by Baptizing or Waſhing them, *in the Name of Father, Son and Spirit*, and hath not determined, ſo far as doth appear, whether this waſhing ſhall be performed this way or that, we are willing, I ſay, to refer it to the Judgment of you all, whether our way of Adminiſtration be not the moſt commodious.

FINIS.

I have compar'd this Copy with the Original, viz. *Mr.* Maltby's *and my own, and find it exactly agreeable thereto.*

Witneſs my Hand, this
10th day of *July*, 1699.

W. Smith.

Some Juſt Reflecttons on Dr. Ruſſel's *pretended Narrative.*

THIS with great Regret, that we are again diverted from more pleaſing and uſeful Studies, to dip our Pens in this Watery Controverſy, and undertake this Invidious Service. As we were Neceſſitated by the Anabaptiſts Challenge to the Diſputation it ſelf, ſo had they not (by Publiſhing a falſe account,) laid us under a like Neceſſity to vindicate the Truth and our ſelves, the World had never more heard of this matter. In theſe our Reflections, we ſhall *Manifeſt* the Author's Egregious Falſhood in ſome parts of his Narrative, his Trifling Impertinencys in others, and the Uncharitable Principles that have drop'd from him.

The Narrative is pretended to be Tranſcrib'd from Mr. *Biſſel*'s and Mr. *Ring's* Copys. Now we can aſſure the World, that Mr. *Biſſel's* Copy was like a Lawyer's Breviate, containing only hints for Memory, and may be all contain'd in 3 or 4 pages, and hardly one word of it in this Narrative. As to Mr. *Ring*'s, we have taken the pains to compare it with this account, and find ſeveral hundred Falſhoods, Additions, Alterations and Omiſſions. It is an ill omen thus to ſtumble at the Threſhold; and what begins with a Falſhood, we have Reaſon enough to Miſtruſt. But to the Narrative it ſelf, we ſhall (as to ſome parts) ſhew it's Egregious Falſhood as to matters of fact, and that by it's Omiſſions of ſome, and miſciting other particulars, as well as poſitive falſe aſſertions.

1. It is Egregiouſly falſe by Reaſon of it's Omiſſions. Not that every Omiſſion of a word or Sentence, (perhaps) would have render'd it ſo; but ſuch Omiſſions as alter the very State of

of the Diſputation, and make it look like another thing, than it truly was, are undoubtedly to be call'd Falſhoods. Should any one pretending to report the Pſalmiſts Senſe, *Pſ.* 14. 1. leave out the firſt words, and aſſure the world he ſaid, *there is no God*; would not this be call'd a Notorious Falſhood? tho the Falſeneſs of it lies, in not relating the whole Sentence. From whence it may be collected, That it is not only aſſerting what was never ſaid, but alſo the Omiſſion of ſomething that was ſaid, may bring an Hiſtorian under the Guilt of Falſifying. And whether it be not ſo in the preſent caſe, we ſhall leave the World to judge, in theſe few Inſtances.

Mr. *Leigh*, upon their frequent preſſing for an Inſtance from Scripture of our Practice in Baptizing Infants, happily retorted the Argument upon themſelves, and challeng'd them to produce one Inſtance of their Practice, as theirs differs from ours. For all that know us, know we alſo baptize ſuch as are adult, upon the Profeſſion of the Chriſtian Faith, that were not baptiz'd in Infancy: Nay, that we ſhould refuſe to baptize the Child of an Heathen, or other Notorious Infidel, (unleſs adopted by ſome Chriſtian) till he become adult, and make a credible Profeſſion of Chriſtianity. Mr. *Leigh* therefore preſs'd them for one Scripture-Inſtance of a believing, meaning a Chriſtian Parents Child, whoſe Baptiſm was delay'd till adult. And withal, told them, That from the Death of Chriſt to the Death of St. *John*, according to the computation of the Learned, was about 60 years, in which compaſs of Time, multitudes of Chriſtians Children were become adult. Dr. *Ruſſel* mention'd *Conſtantine* the Great as a Scripture-Inſtance, which was juſtly ridicul'd: Mr. *Williams*, as he acknowledg'd to us afterwards, tho' he thought it not of any Force, yet by the intimation of his Son, alledges the Inſtance of our Lord, as born of a Believer, of the Virgin *Mary*. To which Mr. *Leigh* reply'd, *I thought we had been ſpeaking of the Commiſſion: now this was before the Commiſſion.* Intimating, that the Inſtance was not pertinent, relating to a Baptiſm that preceeded the Commiſſion of our Lord; and therefore our Diſputation was no way concern'd in it. Notwithſtanding this, Dr. *Ruſſel* would have it a pertinent Anſwer, Chriſt being the Child of a Believer. And to this he reports no Anſwer, but makes Mr. *Leigh* ſeek to be Opponent upon it, as if confounded with this Inſtance, *pag.* 35. Whereas, immediately upon the Reply of Dr. *Ruſſel*, Mr. *Robinſon*, our Moderator, adds, *Tho' Mr.* Leigh *expreſs'd himſelf in ſo general Terms, yet the whole ſtrain of the Diſcourſe did*

ſuffici-

sufficiently manifeſt that an Inſtance of the Child of a Believer, properly Chriſtian, was call'd for: Now the Virgin Mary *was a Jew, and not then a Chriſtian: Nor was Chriſtian Baptiſm then inſtituted.* With more to the ſame purpoſe. Mr. *Leigh* alſo further replyed. *That Chriſt was not to be imitated in that, becauſe then no Perſon ought to be baptized till* 30; *nor except circumcis'd at* 8 *days old*, as the Reader may ſee in the foregoing Narrative. After which Dr. *Ruſſel* offer'd nothing. Now we appeal to all the World, whether when ſo large and diſtinct a Reply was made, both by Mr. *Robinſon* and Mr. *Leigh*, this man hath fairly repreſented our Cauſe, when he takes no notice at all of it, But if this Gentleman or any of his Friends can yet produce one Scripture-Inſtance of the Child of a Chriſtian Parent, baptiz'd at grown years, it will be ſomewhat to the purpoſe; and they may have the confidence to call for Inſtances from us, and to pretend that theirs (as diſtinguiſh'd from ours) is the Scripture-way, and moſt agreeable to the Commiſſion of our Lord: But till then how unreaſonable is it for them to expect Inſtances of our way, when they have none to produce for their own?

Again he hath omitted to tell the World, (what all that were preſent well Remember) that he was put to Silence by what was urg'd from *Mat.* 19. 14. to prove Infant Members of the Church-Militant upon Earth. Inſomuch that after a long Silence, Mr. *Robinſon* call'd to him, and aſk'd if he had no reply to make, and beg'd of him that if he had any thing to ſay he would ſpeak: otherwiſe tell the People that we might proceed. To which Dr. *Ruſſel* made a very weak reply, that in this Text there is not a word of Baptiſm, or the Commiſſion; and Mr. *W.* inſtead of Anſwering took the Opponency, as in the Narrative. But not one word more from that Argument could be got from Dr. *Ruſſel.*

Beſides, tho' he hath conceal'd yet he cannot (himſelf) have forgotten that the 2*d.* Argument on our part, where he was again Silenced, was ſum'd up by Mr. *Robinſon* in the words of our Narrative: Then we refer'd it to the Gentlemen preſent, whether we ſhould offer any more Arguments on the 1*ſt* Queſtion, and it was thought wholly needleſs. Mr. *Robinſons* cloſing Speech on the 2*d.* Queſtion, is alſo wholly omitted.

We forbear to mention here, how he hath omitted ſuch paſſages as did ſufficiently expoſe his Ignorance to the Learned part of the Company: Such as were his telling us once and again, that μαθητευσατε was of the Maſculine Gender, agreeing

agreeing with αὐτὸς, when *Greek* Verbs admit not of Genders, tho' *Hebrew* do; and his saying εἰς τῶν Ἰορδάνην, as if it had been with an *Omega* and *I Consonant*. So εἰς τῶν νεκρῶν. Faults for which a School Boy would deserve the lash.

And when he was not allow'd to conclude his first Argument, on the 2d. Question, otherwise than with the words of the Question, it will be remember'd (tho' his Narrative hath not told us with how great difficulty he form'd his *Syllogisms*, and how many attempts he made before he could bring the words of the Question, into the conclusion: Insomuch that our Moderator offer'd him his Assistance.

These and several other particulars which quite alter the Face of the Disputation, were by no means to be omitted: Neither can that be call'd a True Narrative, that suppresseth the Truth in such Instances as these.

2. This Narrative is false, in regard of its strange misplacing some Particulars: on which account the Reader can form no true Idea of the Disputation. So, for instance, what he says concerning αὐτὸς and μαθητεύσατε, page 34. (so far as it is true) should have come in the midst of Mr. *Williams*'s rambling Discourse, betwixt Dr. *Russel*'s 4th and 5th Arguments; and that about the *Beasts of the Field*, should have had its place betwixt the 1st and 2d Argument on our part for *Infant Baptism*; when Mr. *Williams* and *Russel* were both Rambling again. And had they been found in their proper places, as in Mr. *Ring*'s Copy, which *Narrative Russel* pretends to transcribe, they would only have serv'd to expose the Weakness of him that brought them. But as he hath plac'd them here, they serve to hide the shameful Baffle they and their Cause had by the Arguments on our side. For, as was said before, they never re-assum'd the Opponency on the first Question, after the closing up the Argument from Infants Discipleship. Tho Dr. *Russel* brings in these Two Arguments, as if they went off with Triumph, to the 2d Question. Which yet every Judicious Auditor Knows to be false. Lesser slips we pass by.

3. He hath forg'd several downright Falshoods; one of which is just under our Eye, with relation to what is immediately before said, and therefore (tho a little out of its place) shall mention it here. He positively tells the World, that *Mr. Leigh* said, *they might take up the Opponency again, if they pleas'd*; And again, *that he re-assum'd the Opponency again, at Mr.* Leigh's *Request, of which he was sick*. With much of the same

ſame ſort, page 34. Which is the meer Figment of his own Brain, and not one Syllable of it True. The Omiſſion of ſome things that were ſaid, tho' it alter the Face of the Diſputation, might be Imputed to a weak Imperfect Copy: But this muſt needs be a Contriv'd and Deſiberate Falſeſhood; nor hath he a right to be Believ'd in any thing, that dare Forge and Publiſh ſuch an untruth.

But becauſe the Preface is almoſt one continued Falſhood, we ſhall particularly take notice of it.

1. He declares Mr. *Bows* and Mr. *Webber* were the ſole cauſe of his being Engag'd in the Diſputation, whereas Mr. *Webber* hath declar'd to Mr. *Smith* and Mr. *Chandler*, that he utterly diſliked the diſpute from the Beginning, and was only thus far concern'd; ſeeing they would Engage he adviſ'd rather to Dr. *Ruſſel* than *Matthew Caffin*, whom Mr. *Bows* had pitch'd upon. A Man that denys both the Deity and Humanity of Chriſt, againſt whom Dr. *Ruſſel* hath Printed an Honeſt Proteſtation. And this Man tho' overturning the Fundamentals of Chriſtianity is hugg'd by Mr. *Bows*: Becauſe he agrees with him in the darling Notions of Believers Baptiſm by dipping; Which, he told the Worſhipful the *Mayor* of *Portſmouth*, was a Pundamental of Religion. Thus uncharitably doth this Man ſhut us all out of Heaven, and confine Religion to his own party, while a denyer of Chriſts Deity and Humanity hath been ſince, as well as before the Diſputation, admitted into his Pulpit, while he, as a Meſſenger of the Churches, was travelling buſily to ſpread falſe Reports againſt us.

2. Another falſhood which is indeed from the wrong Information of Mr. *Leddell*; (that Man of Heat, which much Water cannot Quench,) is this; that he ſhould twice go to Mr. *Smith* to compare Copys and he refus'd to do ſo, altho' his Copy was then finiſh'd. This is a downright falſhood as appears by the annexed Teſtimonial.

To convince the World of the falſeneſs of what is ſaid in the 2d Page of the firſt leaf of Dr. Ruſſel's *Dedication, with reſpect to my ſelf; I do declare, that Mr. William* Leddell *never came to me but once, when he aſk'd me whether I had Tranſcrib'd what I wrote at the Diſputation? I told him I had not, but intended to do it. He farther ſaid, if I had, or when I had done it, he deſired to have it to read over; and I ſhould have Mr. Samuel* Rings *Copy which was Tranſcribed; to which I Anſwered, that I had but an Imperfect Account of the Matter, which I Believe is the moſt that any Scribe who wrote at the diſpute, could truly ſay of what they wrote,*

it

it being ſo full of confuſion occaſioned thro' the Anabaptiſts looſe and ſhuffling way of Arguing. Mr. Leddel *never intimated to me any deſign they had to Print the Diſputation, nor did I think they really intended any ſuch thing, becauſe not long before, In my own and ſeveral other Perſons hearing, Mr.* Leddel *did proteſt againſt Printing it. I had not when he came to me Tranſcribed one word from my Copy, neither was it finiſhed till about* 14 *Days ſince; had I known their deſign of Printing I would have gotten my Copy ready for them: Which might have prevented Dr.* Ruſſel *from Publiſhing ſo many untruths to the World. Witneſs my hand the* 10 *day of* July, 1699.

William Smith.

The Truth of the above Relation, I do atteſt; being preſent when Mr. Leddel *came to Mr.* Smith, *and knowing what is ſaid about the time of Tranſcribing his Copy to be True. Witneſs my hand the Day and Year aboveſaid.*

William Waller.

3. It is falſe that Mr. *Chandlers* Sermons were the occaſion of the Diſpute, and much more, that this is agreed to by us. As he aſſerts pr. pag. 2. We are all of Opinion, Mr. *Bow's* Impudent challenge was the occaſion of it, tho' Mr. *Chandlers* Sermons were the Innocent occaſion of that challenge. So that according to the Proverb, he might as well have ſaid Tenterden Steeple was the cauſe of *Goodwin* Sands.

4. It is falſe that it lay upon us to prove our Practice, when in the Preliminarys they that made the challenge undertook to be aſſerters, and Dr. *Ruſſel* took the Opponency upon himſelf: He hath alſo abus'd Dr. *Smith*, who told him as he was Aſſertor he muſt prove, but *Negantis non eſt probare.*

5. It is falſe that as he ſays pr. pag. 8. Mr. *Robinſon* ſhould in the midſt of the diſpute give him the lye, and yet could not make any thing out about it. This ſentence contains as many Falſhoods as can poſſibly be crowded into ſo narrow a compaſs. That Mr. *Robinſon* ſpeaks with a loud voice, is what all that know him, know to be falſe. Yet this Gentleman ventures to ſay pag. 13. he bawl'd very loud; again pag. 35. Mr. *Robinſon* ſtood up, made a noiſe like one in a Delirious Paroxyſm. What doth the Man mean to Write at ſuch a rate as this? Surely he thinks loud lies will do no hurt.

J N.

This

And that Mr. *Robinſon* ever did in the Diſputation give him the lye, (as far as can by himſelf or Friends be Recollected, or be made appear by any Copys then taken) is wholly untrue; and 'tis ſtrange (if this Dignify'd *Dr.* So well Remember it) that he could find no place for it in his Narrative; that ſo the Circumſtances that attended it, might have aſſiſted our Memories.

Yet (that we may not wrong him,) Mr. *Leigh* owns the words as his: That without a Complement it was a lie in him, to inſinuate to the People, as if Mr. *Leigh* would have all Infants excluded from Heaven.

Beſides he intimates, upon giving him the lie, there was a challenge made to the party to prove it, and yet he could make nothing out about it. Whereas there was never any ſuch challenge given, and we are ready to prove to his Face, that in the Diſputation it ſelf he told more lies than one; tho' he ſhould not have had that coarſe Complement from any of us, Had he but behav'd himſelf like a Scholar or a Gentleman.

6. It is falſe that Mr. *Francis Williams* ever ſaid that Mr. *Robinſon* exceeded the bounds of a Moderator; or abus'd Dr. *Ruſſel* in miſrepreſenting him to the People. The whole that Mr. *Francis Williams* ſaid was this, when Mr. *John Williams* complain'd that Mr. *Robinſon* exceeded his bounds, he reply'd; if he did ſo, it was *Ruſſel* conſtrain'd him to it. But as to Mr. *Robinſon's* abuſing *Ruſſel*, he poſitively declares he never ſaid or thought any ſuch thing. Much more might be ſaid under this head, but the unexpected news of the Death of Old Mr. *John Williams*, reſtrained our Pen; to God he is gone to give his account, and we ſhall tread ſoftly over his grave.

7. It is a falſe Miſrepreſentation, that Mr. *Farrel* ſhould acknowledg they gain'd any Credit to their cauſe by the Diſputation, as appears by the following extract of a Letter from him.

'I Solemnly appeal to the great God, who beſt knows 'what were my words, that to the beſt of my Remembrance, 'I ſpake to Mr. *Williams* after this manner. Mr. *Williams*, I 'muſt tell you, and that not as mine own Sentiment only, 'but (I Believe I may ſpeak it,) as the Sentiments of the reſt 'of my Brethren, that whatever Credit (not your cauſe) but 'ye may have gain'd, is wholly owing unto you. To which 'Mr. *Williams* reply'd, don't Sir put that upon me. I An-*ſcribe* 'ver'd, I will ſpeak it, for you argu'd with more Simplicity, 'leſs Subtilty than *Ruſſel*, and ſo were the fairer Diſputant.

These

'These words thus in Civility ſpoken, had a plain Reference, not to the cauſe diſputed, but Perſons diſputing; not to the ſtrength of Argument but form and manner of arguing, (many things Mr. *Farrel* offers that ſhew this was his ſenſe, which we think it needleſs to repeat, becauſe the words thus Circumſtanc'd carry their own Evidence with them,) he concludes his Letter thus—I now leave it to the Judgment of the Ingenious, whether it can be fairly deduc'd from my words, that we were conſcious of any Credit gain'd by them to their cauſe, whether they are not conſcious their cauſe was wounded, and intereſt ſinking, when they readily catch at ſo vain a ſhadow, to ſupport their Cauſe and Reputation. I will add no more, but that having perus'd the Narrative, find it ſo full of Fraud, Partiality, Falſhood, and Miſrepreſentation; that this Inſtance may ſerve as a Specimen, if not of the whole, yet of the greateſt part. Atteſted by *George Farrel*.

8. It's falſe, that the Advertiſement in *the Poſt-Man* was ours. And we cannot but ſtand amaz'd at the Confidence of Man who dares ſay any thing. It was well known to Old *Mr. John Williams*, before he left Goſport, that the Honourable *Colonel Gibſon* ſent up that Advertiſement. He generouſly allow'd us to mention him as the Author of it, and hath given the annex'd Teſtimonial in Confirmation of it.

By Colonel *JOHN GIBSON*, Lieutenant Governour of *Portſmouth*, &c.

I do hereby Certify all whom it may any way concern, That the Advertiſement put in the Printed Paper commonly called, The Poſt-Man, *upon the* 25 *day of* February, *in relation to the* Debate *betwixt the Presbyterians and Anabaptiſts, held at the Presbyterian Meeeting-houſe at* Portſmouth, *upon the* 22*d. day of* February; *I ſay, the ſaid Advertiſement was inſerted, as above, by my direction. I do alſo own, I was then, and am ſtill of the ſame Opinion as mentioned in the above-ſaid Advertiſment. Witneſs my Hand at* Portſmouth, June *9th.* 1699.

J. GIBSON.

This we are well assur'd Dr. *Russel* knew, as being told so by some of Mr. *Chandlers* Friends at the *Coffee-house* in *Aldersgate-street*; when he gave the Honourable Lieutenant Governour such Scurrilous Names, as we will not foul our Paper with. Notwithstanding this, this Man hath the Impudence, to dedicate his false Narrative to him; Indeed with a Diminutive Title, as if he were not Lieutenant Governour, Receiving an Immediate Commission from the King, but only deputy Govenour, Deputed by *Major* General *Earl*.

This he should have enquir'd into, before he had dedicated his Book to him. This Noble Gentleman is aspers'd and ridicul'd as one of our unthinking admirers, Nar. pag 7. and a squirter out of Fooliſh Advertisements; words that need no other Invective than the Bare Relation, Pag. 10. what he adds further, that we would not give him the Civil Title of *Dr.* that he took his degree at *Cambridg*, admitted as a Member of that Honourable Senate, and that not *Ex gratia*; is partly false. That he was created a *Mandamus Dr.* by *King James* in 1688. we understand, and with how great a Price this Tool bought that priviledg, we leave the World to Judg. But what he means by a Senate at *Cambridg*, is beyond our understanding. That he was not regularly chosen as one well furnish'd with the Learned Qualifications requir'd, his Ignorance in *Greek* we think to be a sufficient Evidence. We could also inform him to whom he apply'd himself for the better understanding of the Latine Tongue. That he also kept a *Coffee-House* in *Bartholomew-Close*, is well known to the Neighbourhood there. But supposing he had been a Regular *Dr.* in Physic, as he stiles himself, this may no more qualify him for a Divinity Disputation than being a Coffeeman. So that why he should insist on his Title, in this case, we know not.

Here we shall also take notice of another Falshood, that this bold Gentleman hath Publish'd amongst and by his Friends in *London*. Tho' he have not adventur'd it into his Narative; one of us hath been assur'd by a Person that had it, from the Mouth of an Anabaptist of considerable note in *London*, that *Dr. Russel*, to put it out of doubt, that he and his Friends had carry'd the day at *Portsmouth*, added, the Bishop of *Salisbury* had received a Letter from *Colonel Gibson*, wherein he applauded their, *i. e.* the Anabaptists performance. That such a report hath spread abroad we are well assur'd. But that it is most Egregiously false, that Right Reverend Person whose name he hath made use of, hath given us leave to assure the World. He doth indeed own

he

he had a Letter from *Colonel Gibson*, his near Kinsman, Relating to the Disputation. But to a purpose quite opposite to what this falsifier reports; and adds, that not only the Letter he Receiv'd, but one directed to the *Ld. A. B.* of *Canterbury*, did Represent the Disputation as much to our advantage as could be desir'd.

To this sense his Lordship was pleas'd to express himself to Mr. *Robinson* our Moderator, (who waited on him on this occasion) and Generously allow'd us to make use of his Name, for the undeceiving the World in this matter.

9. It is false, what he intimates pr. pag. 11. that when we were pinch'd upon an Argument, we made a Noise and Clamour that hindred the People from hearing what was said. • Whereas all that were present, we doubt not, well Remember, the first disturbance we had of that kind, was that mention'd in the Narrative, pag. 35. when the Anabaptists (upon the mention of our Saviour, as an Instance of the Child of a Believer, not Baptiz'd till adult) rudely enough set up a shout. And Mr. *Webber* Ignorantly cry'd, 'Tis done! 'Tis done! Tho' the Triumph was but short liv'd, for so soon as Mr. *Leigh* reply'd to the Instance, the Body of the People return'd 'em their Civilty, and set up another shout at them. Besides which, there was no further Noise or Interruption of that Nature, till that rude Comparison of Children and Beasts of the Field, of which more Afterwards. The last Interruption was when *Russel* would have put us off with a bundle of Humane Testimonys, instead of proof, and we had once and again protested against them, and given our Reasons, *viz.* that we had not the Authors at hand, to try the truth of his Quotations; besides that, should they have said what he would have them, their Testimony would not necessarily Engage our assent, they being but fallible men. When after this he yet would trouble us with his Impertinent long Quotations, the People refus'd to hear him, and continu'd to hiss till he gave over reading; but what was said at the closing up of that head by us, doth sufficiently Manifest no Human Testimony can pinch us: It was the Ridiculous weakness and not the force of the Argument couch'd in his Testimonies that occasion'd that noise, And if there was any thing in it, that was a grievance to him; Let him thank his Anabaptist Friends that gave the first Example.

10. It

10. It is false, that Mr. Fox was dip'd by Mr. Williams's advice, who was not then in the Contrey, nor did Mr. *Earle* know him. That it was done by Mr. *Chandlers* advice, is also false; for he was then at *London*. But that none of us would refuse to dip a Person in such a case, is true. We never pleaded against dipping as one way, but as the only way; not against its Lawfulness, but Necessity. So that this Instance is brought in to no purpose; and Brother *Duke* should have inform'd himself better in the Circumstances of this story, before he had convey'd it to *London*. Nay he was dip'd not at *Gosport* but *Havant*.

We shall purposely wave the Falshoods in the Narrative it self because our own account doth sufficiently manifest them. We shall only add that the Conclusion of the *Book* is as false as the rest. For he says, p. 59, 60. *That God was pleas'd to make the hearing of the dispute, of such use to several Persons; That they were fully convinc'd —— and did in few days after, submit themselves to be dip'd in water*, whereas we can hear of no unprejudiced Persons, who were any way inclin'd towards Anabaptism, by any thing that was offer'd in the Disputation. And we challenge them to Name us one Person so convinc'd. Those that were fix'd in their Prejudices, might perhaps take their weak Arguments and Trifling Answers for a sufficient Confutation of Infant Baptism: But we provoke them to Name one unprejudic'd person that did so. And do offer, for one such person so nam'd by them, we will, if they demand it, tell them the Names of several who did strongly incline to Anabaptism before, who by that Disputation were set right, and fully satisfied, that the Anabaptist Cause doth rest on weak Unscriptural Principles, how loudly soever they pretend to Scripture.

CHAP. II.

HAving thus far manifested, how little Regard the Anabaptist Doctor had to Truth in his Narrative, this were enough to be offer'd by way of Reply; nor need there any thing more to discredit an History, than to shew that it is false. But we shall so far condescend to the weakness of Injudicious Persons; as to animadvert also on the Trifling Impertinencies his Narrative abounds with. 1.

1. All the Arguments they offer'd were Trifling Cavils. The firſt was deſign'd to turn off the Opponency upon us. The ſecond ſuppoſes what was never granted them, that the only Commiſſion and Univerſal Directory for baptiſm is contain'd in Mat. 28. 19. Mar. 16. 16. For indeed if this were Chriſts only Commiſſion, then his Diſciples did Baptize Joh. 4. 2. without his Commiſſion; for this Command was not then deliver'd: again, if this Command were deſign'd as an univerſal directory, Then previous Examination, diſcourſes of the Significancy and Obligation of this Sacrament, ſtated Prayer before and after, are beſides the Commiſſion. Nay, the Apoſtles did deviate from the Commiſſion, when they Baptiz'd only in the Name of the Lord Jeſus or of the Lord, *Acts* 10. *Ult.* 19. 5. this is therefore no other than extending the Commiſſion to the Gentile world; ſuppoſing that the Practice of it both as to manner and Subjects was well known before, only then confined to the loſt ſheep of the houſe of *Iſrael*. So that Infants may be Baptiz'd if we can bring good proof for it out of the other parts of Holy writ, tho it could not be prov'd from Chriſt's Command: For the whole Scripture is the will of Chriſt; and his will diſcern'd in this Matter, is his Commiſſion. But ſuppoſing (not granting) this to be an univerſal directory, We diſtinguiſh'd between Diſciples, that are compleat or Incompleat. Incompleat may be made by the Miniſtry of Men.

1. As by the Preaching of Men, Parents may be converted and conſtrain'd to give up all they have and are to God, and ſo their Infants thus conſider'd in their Parents, they are remotely made Diſciples by the Miniſtry of Men.

2. They are immediately made Diſciples by the Miniſtry of men; by the Parents devoting them to God; and bringing them to his Miniſters to be ſolemnly dedicated to him. *Dr. Ruſſel's* vain attempts to take off this diſtinction, may be taken notice of in the foregoing Narrative, to which we refer the reader, as alſo to obſerve the little Arguments they further us'd, and weak Anſwers they gave to our Arguments.

2. His Reflections in the time of the Diſputation it ſelf and what he hath added. are equally Trifling and Inſignificant. For Inſtance.

1. What he inſinuates P. 6. as if in effect we gave away our cauſe, becauſe we refus'd (at that time) to give an Inſtance, where there was any thing recorded in Scripture, that did oblige us to Baptize Infants, whereas it then lay on them to prove the contrary: Our buſineſs (who were the Reſpondents) was to attend their proof, the time was not yet come for us to produce

duce our own. It was agreed that they who had reflected on the Doctrine of Infant Baptiſm as falſe and wholly untrue; ſhould prove that it was ſo. Yet this Trifler when he had undertaken to prove, that Infants are not the Subjects of Baptiſm, At the very firſt would have put it upon us to prove they were ſo, and would perſwade the company we gave away our cauſe, unleſs we did as he directed. This was Doctor like Truly! And one would not grudge, (however he came by it) to give him the Title, who does ſo powerfully carry all before him. You have his whole ſenſe in theſe few words. Gentlemen, if I prove that Infants are not the Subjects of Baptiſm, you will allow I perform what I have undertaken, page. 5. now this I'll make ſo plain, you ſhall not be able to anſwer or evade the force of my Argument. Thus I argue; if they be the Subjects of Baptiſm, Mr. *Leigh*. Mr. *Chandler* or ſome Body elſe is able to prove it. But therefore they are not ſo: And now I have effectually done your buſineſs; for if you ſay you can prove it, let's hear it; if not, you give away your cauſe. To this ſenſe doth this mighty Man of Logic Flouriſh at the entrance, and Wonderful Feats no doubt he thinks he hath done in't: But ſuch Egregious Trifling is hardly found among any pretending to the leaſt degree above common ſenſe. And it was fitter to have been hiſs'd out, than ſo ſoberly reply'd to as it was.

1. What! Do you prove that Infants are not the Subjects of Baptiſm, by puting us to prove that they are. Wonderful! this 'tis to be a *Dr.* and to know more than all the World beſides.

For till this *Dr.* came upon the ſtage, theſe 2 things were always very differing (to make proof of a thing, and put another to prove the contrary.) This Gentlemen undertook to prove, p. 5. but (as if he repented of his raſh undertaking) he very courteouſly invites us to change ſides with him, and thereby free him of a burthen that was too heavy for him.

2. Nor is every thing untrue, the contrary to which we cannot prove true. We cannot prove that this Narrative *Ruſſel* ever was at *Cambridge*, or took his Degrees there; but would he have us therefore take the contrary for certain Truth? Yes, we muſt, according to his method. If one boldly aſſert againſt us, That he never was at *Cambridge*, we deſire they would prove it before we give Credit to 'em. *In* his way they'll prove it too, and then we muſt needs grant it. Well, we wait only for the Proof. Thus it is. You cannot prove that he never was at *Cambridge*, or took any Degree there. Therefore, behold, he was not. The ſtrange Effects of Logick!

3. Nor

3. Nor if we can prove it, doth it follow we needs muſt? eſpecially when he had undertaken the Opponency. We that ſtood upon our Defence (as Reſpondents) were only to attend to what they had to offer, and ſhow the invalidity of it; but were by no Laws of Diſputation, that ever yet were publiſh'd to the World, oblig'd to change ſides with them, and take the proving part on us. Tho this we declare we were ready to do in due time, but it was no way fit to be done at the beginning of the Diſputation, unleſs this Doughty Dr. had ſaid in plain words (as he did in effect in his firſt Argument) Gentlemen, I have undertaken more than I can do; and therefore, tho I cannot prove that Infants are not the Subjects of Baptiſm, I ſhould take it kindly if you would pleaſe to prove the contrary.

4. And as to his Pretence, that his Propoſition was an Univerſal Negative, therefore we were oblig'd by it to give our Inſtance, it is a great miſtake, and contrary to all the uncontеſted Rules of Diſputation; nor could any order poſſibly be obſerv'd, if it ſhould be admitted. For how eaſie were it for an Opponent in any caſe, thus to oblige the Reſpondent to change places with him—which what confuſion it would create, any one that hath an inſight into theſe things, will eaſily imagine. That Rule hath therefore (as far as we can find) univerſally obtain'd.

Neuter Diſputantium alterius partes ſuſcipias, neque opponens in partem Reſpondentis involet, aut contra, and conſequently, a very Principal part of the work of a Moderator lies in keeping each within their proper Limits. *Reginem præſidis in eo conſiſtit, ut diligenter attendat, utrum Opponens & Reſpondens ſuo officio fungantur necne: Si utrumque aut alterutrum ab Officio ſuo recedentem conſpexeris, eum ſui muneris admoneat, & intra limites contineat, ne extra oleas (uti dici Solet) evagentur.*

5. Nor will that known Rule *Negantis non eſt probare*, and *aſſerenti incumbit probatio*, mention'd by Dr. *Smith* at all avail our Anabaptiſt Champion: As indeed it never was intended by that worthy Perſon to any ſuch purpoſe, as he hath allow'd us to aſſure the World; and as did plainly enough appear to all the judicious part of the Company, when he ſpoke thoſe words, his deſign was (as the deſign of the Rule it ſelf, at leaſt when apply'd to Logical Diſputations) that the Proof lies not on the Reſpondent, who only denies, or diſtinguiſhes upon his Adverſary, but upon the Opponent, who is the Aſſerter, whether his Arguments run in an Affirmative or Negative Form. But thus much is more than ſufficient to expoſe his ridiculous Trifling under that Head.

2. He next reflects upon Mr. *Chandler*, as if he was at a loss, so that Mr. *Leigh*, and Mr. *Robinson* were forced *to help him out with their Distinctions and Equivocable Expressions*, p. 11. Whereas, if Mr. *Leigh* did offer any Distinctions, 'twas what belong'd to him, as an appointed Disputant with Mr. *Chandler*: And that they spoke promiscuously, is owing to a Proposal made by the *Anabaptists*, that the Disputants might be allow'd it; which accordingly was agreed before we went to the place of Disputation. So that 'tis ridiculous Trifling for him, from Mr. *Leigh*'s sometimes speaking, who was allow'd equal Liberty with Mr. *Chandler* himself, to infer *that Mr.* Chandler *was at a loss, and Mr.* Leigh *forc'd to help him out.* And it is somewhat more than Trifling, and should be inserted among the Falshoods, what he asserts, p. 16. *That Mr.* Chandler *finding himself unable to answer, quitted the place of a Disputant, and Mr.* Leigh *desired to take it up, which was admitted upon condition*, &c. Whereas it was mov'd the Night before the Disputation, when *the Anabaptists* came in a Body to us at Mr. *William*'s House, *That we would admit the Principal and his Second to speak promiscuously.* The Reason given was *Because Dr.* Russel, *or Mr.* John Williams, *had an Infirmity that sometimes disabled him from speaking for a considerable time together.* We took till the Morning to consider of the Proposal, and then at the Hour and Place prefix'd we gave that Liberty to them, provided the same might be allow'd to us, which was consented to. Upon which it was resolved on both sides, *That the Disputants should be allow'd to assist each other, as they saw occasion.* With what Face now can this man insinuate to the World, *That Mr.* Leigh, *in the midst of the Disputation, begg'd leave to speak, and could not be admitted but upon Terms*: And all this only to set off that false Lie, *viz. That Mr.* Chandler *quitted the Place of a Disputant.*

But to return to what we were upon, *Mr.* Leigh *help'd out Mr.* Chandler *with his Distinctions.* We grant he was helpful to him, and was chosen for that purpose. And was not Mr. *Williams* also to the best of his skill, helpful to Dr. *Russel?* But Mr. *Leigh* helped out Mr. *Chandler*, an Mr. *Williams* did his best to help out Dr. *Russel*; tho' thro' the badness of the Cause, he neither did, nor could help him out. But Mr. *Robinson* help'd too with his Distinctions. 'Tis false; and his own Narrative (as it happens) will manifest it to be so; for that Distinction there mention'd by Mr. *Robinson*, is there mention'd not as his own, but Mr. *Chandler*'s; and it was only mention'd to shew the no occasion he had to spend Time

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in proposing such frivolous Questions; a sufficient Answer to which he had already had from Mr. *Chandler*.

There only remains under this head, Mr. *Leigh*'s and Mr. *Robinson*'s helping out Mr. *Chandler* with their Equivocable Expressions. But this (*Equivocable*) like the (*Senate at Cambridge*) is a word of the famous Drs. own coining, and therefore he best knows the meaning of it. Equivocal we have often heard of, but equivocable we know not what to make of, unless by this, added to the *Hebrew* and *Greek* Instances of his Learning, we be left to collect that (as he says) he was Created a Dr. in the most proper sense *Ex inhabili Materia. Doctor ex non docto.* Yet if he intend Equivocal Expressions, tho' he charge them upon us, they are his own peculiar Talent. Perhaps few *Jesuits* herein equal or exceed him at that sort of Weapon. If any thing said by us, was grievous to him, it was not that we us'd Equivocal Expressions of our own, but that we repeated and distinguish'd upon his.

3. How impertinently doth he Trifle, when he over-loaded his 3d Argument with a multitude of Propositions? Tho' Mr. *Leigh* deny'd first, *That the Apostle* Paul *did never declare that Infant Baptism is a Gospel Institution*, yet could he never have it prov'd. Suppose he did (which yet he neither did nor can) prove that *Paul* never declar'd it in his Writings, yet how will he ever prove that he never declar'd it at any time by word of Mouth? which yet *if he assert*, he must prove. And how frivolously doth he afterwards talk of our having in our Custody any such unwritten Tradition? We never did assert, the Apostle *Paul* did declare any such thing by word of Mouth that is not written, only said, *he might do it*, and put this wonderful man to prove he did not. And how insufferably weak and trifling are all the Reflections he hath under this Head cast upon us! while this was the Sum of what was said to his *Minor* or Antecedent. But afterwards we deny'd also his *Major* or Consequent; that unless *Paul* declar'd the Baptism of Infants, it was no part of the Counsel of God, which (by his own account) he never prov'd; nor is it indeed capable of proof, unless what *Paul* declar'd must stand instead of the whole Scripture to us. And tho' the Apostle tells us, *he had not shunn'd to declare*, yet he never tells us that he had actually declar'd the whole Counsel of God, *Acts* 20. 27. οὐ ὑπεστειλάμην. The word intimates he did not prevaricate with them, or fraudulently keep back any truth, that in the course of his Ministry among them, he had a call from God to deliver to them: He did not do as *Peter*

 faultily

faultily did, *Gal.* 2. 12. ὑπέστελλε, who withdrew, sought Subterfuges thro' a mean and timorous Spirit, conceal'd the truth when it was most especially to be own'd by him; and for which the Apostle rebuk'd him, *v.* 11. Now (says he) I did not from any such mean or base Principle, suppress or hide from you, or misrepresent to you any part of the Mind of God; but have freely and boldly declar'd to you, as far as I had opportunity, and there was any occasion for it, the whole Counsel of God. Not that we can imagine the Apostle had any opportunity to declare the whole of what God had at any time, by any Messenger reveal'd of his Counsel. Nor was there occasion he should spend his Time among them upon such Points with which they were well acquainted before; especially while he had himself immediate Revelations from Heaven to communicate to them. If therefore it could (as it never can) be prov'd that *Paul* never said a word of Infant Baptism to them, it would by no means follow that it is no part of the Counsel of God; but only, that it was no part of what was immediately reveal'd from Heaven to himself, nor any thing that he needed to insist upon among them, who might otherways and sufficiently be instructed about it. We might therefore (when we had deny'd the consequence) with just Reason say as *p.* 21. Suppose, but not grant that *Paul* had not spoken a word of Infant Baptism, yet they cannot in the least advantage their cause by it. And so our Opposition stands good against that Argument, even as he himself doth represent the closing of it.

4. His Reflection upon us, especially upon Mr. *Robinson*, for refusing to admit him to harangue the People upon the words of the Commission, is (if possible) yet more trifling. Was he not allow'd to argue from the Commission? And was not that all that was fit to be allow'd him? Was he interrupted in reading the Text? What would the Man have? Why verily, he wanted to illuminate us and our Hearers with his Preachment upon the Text. Poor ignorant Souls! He perhaps apprehended we could not understand the Commission without his help: In the presence of so many Ministers, and particularly of him that had the right of the place; he might have had the Civility to have ask'd leave, or to have forborn till invited to it. Besides, he knew our Company came together, not to hear a Sermon (especially from him) but to attend a Disputation. The Man must by all means Preach; and having nam'd a Text, he begins, *This Commission is very solemnly deliver'd, wherein our Lord tells us, that*

that all Power in Heaven and Earth is given to him, and by virtue of that Power.— And here he takes it ill to be interrupted.— And we muſt be reflected on as *Lucifugæ Scripturarum*, Bats and Owls that are afraid of the Commiſſion, and fly the light of the Scripture, becauſe we would not ſuffer him to go on with his impertinent Harangue: As if it was all one to refuſe to hear a Text of Scripture read, as to hear his Comment upon it. How exceſſively doth this Man dote on his own Labours?

5. How egregiouſly doth he trifle, *p.* 24. when, becauſe our Moderator would not ſuffer Mr. *Calvin*'s Authority to ſtand for an Argument, he reflects as if he had no eſteem for him; whereas, there are few Names ſince the Apoſtles days, for which he hath ſo great a Veneration. What! Is it impoſſible in this Dr's Opinion, to have a Veneration for a Perſon, unleſs we take his *ipſe dixit*, and ſwallow down all he ſays without chewing. But doth Mr. *Calvin* any where ſay, That the whole of the Commiſſion is expreſſed in *Mat.* 28. 19. *Mar.* 16. 16. And tho' he ſay, *Infants are not expreſly mention'd in this Command*, yet we are ſure his Comment on the Place (which will beſt diſcover his Judgment) ſays, *That God includes Infants in ſpeaking to their Parents*; and ſo that Baptiſm, when apply'd to Infants, is not ſeparated from Faith and Teaching. And this he ſpeaks in oppoſition to the *Anabaptiſts*, who made a great noiſe againſt *Infant-Battiſm*, upon this Pretence. See his own words, *Harm. Evang. in* Mat. 28. 19. *Verum quia docere prius jubet Chriſtus, quam baptizare; & tantum credentes ad Baptiſmum vult recipi, videtur non rite adminiſtrari Baptiſmus, niſi fides præceſſerit: atq; hoc prætextu multum tumultuati ſunt Anabaptiſtæ contra Pædo-Baptiſmum, Solutio tamen non difficilis eſt.* And ſo goes on to anſwer this Argument, wherein he hath theſe words, *Quæ olim Judæis data fuit promiſſio, Inter gentes quoq; vigeat hodie, neceſſe eſt. Ero Deus tuus, & Seminis tui*, Gen. 17. 7. *Ita eos qui fide in Eccleſiam Dei ingreſſi ſunt, videmus cum ſua ſobole cenſeri in Chriſti Membris, & in ſalutis Hereditatem ſimul vocare. Nec vero ſeparatur hoc modo Baptiſmus a fide vel Doctrina, quia licet pueri Infantes nondum per ætatem percipiant Dei gratiam, Deus tamen eorum Parentes compellans ipſos etiam complectitur.* If this Famous Dr. hath not yet attain'd ſo conſiderable a Proficiency in the *Latin* Tongue, as to conſtrue this, there are many worthy Doctors of the College will aſſiſt him. Let the Judicious conſider whether *Calvin*'s Judgment and this Gentleman's be the ſame concerning this Command; and what a vain Flouriſh it is to bring in *Calvin* on this occaſion.

What

What he soon after adds, *p.* 24. to reflect on Mr. *Robinson*, as interrupting him, is as little to the purpose. He that pretends to Learning, and needs to hear any more of an Hypothetical Syllogism, than the *Major*, or consequent, is none of *Solomon's* wise Men. 'Twas as well known to Mr. *Robinson* what would follow, as to Dr. *R.* the Speaker. How is it then that he insinuates as if he answered a matter before he heard it?

6. As to what he says, p. 30. about *Erasmus's* skill about the Etymology of a *Greek* Word, 'tis most ridiculously impertinent. Mr. *Williams* had a little before, very honestly acknowledgld, that for his part, he neither knew what belong'd to *Greek* or *Latine*, and yet presently quotes *Erasmus*, as reading the Commission. Go teach all Nations; and when they have learn'd, dip them. Mr. *Robinson* remembring what he had said before, admir'd to hear him quote *Erasmus*; and therefore ask'd him, Whether *Erasmus* ever wrote in English? Or how he knew that he so read the Commission? But there was not a word said by any one about *Erasmus's* Skill in the Etymology of a *Greek* Word, but he must still be trifling

7. The story of the *Eunuch*, p. 31. is like all the rest; for Mr. *Leigh* said not that the *Eunuch* had Children, but if he had had one or more, they must not be look'd on as the Children of a *Pagan*: He consider'd him not as an *Eunuch*, but as a Christian. Besides, might he not have adopted ones? Nay, might he not have Children, and be afterwards made an *Eunuch*? Besides all this, we will tell the Dr. what he never knew before, and what is better worth his Learning than Old Womens Fables; and that is, That the word סריס is Equivalent to εὐνοῦχος, and signifys not only *Eunuchus eviratus*, but *Princeps*, *Minister regius*. Thus *Potiphar* is call'd an *Eunuch* or Officer of *Pharaoh*, tho he had a Wife, if not Children, *Gen.* 39. 1. So *Gen.* 40. 2. The chief Butler and Baker are call'd *Eunuchs* or Officers. *Jer.* 29. 2. The Nobles and Princes of *Judah* are call'd by this same Name in the *Hebrew* and *Greek*, and it is not probable they were all *Evirati*. Words have a different Signification in differing Ages; and tho this word bear an Infamous Sense in this Age, yet formerly it had a more honourable Signification. It would be we think profane and grating to Christian Ears, for any to call the sweet Ordinance of singing Psalms, by the Name of *Ballad* singing, as this Dr. doth in his Animadversions upon his Brother *Allen's* Essay on that Subject. Tho he justifies himself from the Old Translation, that calls the Song

of

of Songs, the *Ballad* of *Ballads*: He might as well say *Paul* was a Knave, because the same Translation calls him the Knave, instead of Servant of Jesus Christ. To apply this to our purpose, the word *Eunuch*, tho now us'd in an infamous, was once us'd in an honourable Sence; and the most learned Critics tell us, that this Noble Man had no such infamous Character, but was high Treasurer or Chamberlain to Queen *Candace*. *A Lapide*, *Menochius*, *Lud. de Dieu in Loc.* So that all the Dr. here hath said, is nothing but vain babling: And me hinks what he says of the Turks *Seraglio*, is too luscious for a man of his Gravity. But if ever he had been entred in that Academy, the World had never rung with such scandalous Reports *Turpi-dictu*, concerning him.

8. Another Trifle you find, *p.* 32. *That* them *cannot agree with Nations, because* them *is Masculine, and Nations Neuter*; but *Relativum cum Antecedente concordat genere, numero & Persona.* Alas, poor Dr.! Did you read this in your *Latin* or *Greek* Grammer? Not in your *Greek* certainly; for there you might have found somewhat better for the purpose. That by the Figure *Synthesis quandoq; relativum ad intellectum seu sensum non ad vocem conformatur.* And you have a Scripture instance for it, *Gal.* 4. 19. Τεκνία μου ὠδίνω. Nay, had you been able to read your *Greek* Testament, you might have met with Instances as to this very word, *Acts* 15. 17. 21. 25, 26, 27. *Rev.* 2. 26, 27. 19. 15. in all which places ὃς, ἥτις agrees with ὅς, and αὐτός. So that had we not a rule in the Grammar to this purpose, it would have been highly fit to have substituted one for this very occasion, rather than all these Texts should be accounted false *Greek*; and this we hope is a solid Answer, worthy noting down; tho the Dr. reciting it five leaves after, forgot himself, and said we had no such Answer. But the *Dr.* hath recourse to Mr. *Gosnold* for his Assistance, who tells him that the Antecedent must be not the Verb, as he said in the Dispute, but the Noun μαθηταις: But where is this to be found? It is not in the Text, unless the Verb be the Noun. But if the Dr. had been as well acquainted with his *Greek* Grammar, as with that beloved Book of Mr. *Gosnolds*, he might have prevented our Trouble, and the discovery of his own Ignorance.

'Tis as ridiculous to abuse his dear Friend, and prefix false *Greek* as a Title to his Book, when at least in that Edition we have seen there is only a plain English Title, of the Doctrine of Baptisms, calling it, Βαπτισμῶν διδαχῆς; but there he may

may think himself safe, in keeping to the letter of the Scripture, for the letters are the same, *Heb.* 6. 2. from whence the Title is taken. As the Dr. before could not distinguish between a Verb and a Noun, so here he is not so great a Critick, as to distinguish between the Nominative Case and Genitive, but enough of this stuff.

9. How impertinently did he alledge, *p.* 35. *Constantine* the Great, as a Scripture Instance of a Believers Child baptiz'd at grown years? What Dr. skip 200 years at once, when you are pinch'd! Sure this nimble Man was a Merry *Andrew* before he commenc'd Dr. It was a Scripture instance we call'd for, and an instance of one born in the latter end of the 3*d*, or beginning of the 4*th* Century, is given: Besides, the Father of *Constantine* was a *Pagan*, and it can't be prov'd that his Mother *Helena* was a Christian in her Sons Infancy. As to his flourish of the Fathers of the first Ages, we remember not that it was mention'd in the Disputation, nor is it in any of the Copies; tho we remember the Dr. pretended, that for the first 600 years, Infants were admitted to Communion in the Lords Supper; upon which one of us reply'd, then, by your own Confession, they were Baptiz'd, otherwise the other Sacrament would not be administred to them; which silenced the Dr. and we heard no more of the Fathers that day. But if the Dr. dare be so hardy, as to abide by the Testimony of the Fathers, we will joyn Issue with him here, whensoever he pleases.

10. How impertinently doth he Harangue (by way of Apology chiefly) *p.* 35. 36, 37, for his having set our Infants upon a level with Brutes; but all that he can say, can never excuse that beastly Comparison. Nay, to make the matter worse, after he had thought of it again at *London*, where he drew up the greatest part of this Apology, as we suppose, for we had little of it at *Portsmouth*; yet still he hath the face to challenge us to shew the disparity if we can; as if it was his fix'd Opinion, that there is no difference between our Children, and our Dogs. We must confess we said little to it, as thinking it rather deserv'd Stripes, than an Answer. And the Honourable *Colonel Gibson* did profess to us (the day after the Disputation) that he was so offended at it, that he would thereupon have quitted the place, had not some Gentlemen near him, prevail'd with him to stay; telling him, if he went off, there was danger the provok'd Multitude would do him some Mischief. And truly, an higher Affront cannot be put upon any Parent, than to make his Infants no better than Brutes. But he

bears

bears us in hand, he hath *a mighty eſteem for our Infants*, even a greater than we have, for he hath over and over given it as his Opinion, that they are all ſav'd that Die in Infancy. Now the Infants of Believing Parents we find in the compaſs of a promiſe. *God will be their God, and the God of their ſeed.* *Gen.* 17. 7. So far therefore we may ſafely go. But ſeeing God hath not told us, how he deals with the Infants of others, we dare not pretend to enter into his Secrets, or to tell what we do not know. 'Tis enough for us, that God will accept the dying Infants of ſuch as have ſincerely devoted 'em to him. And for others, they are not concern'd how God will deal with them. That Man can never be truly concern'd about the Salvation of his Child, that never was ſollicitous about his own. But after all, what ſtrange kind of Salvation, what before unheard of Heaven hath this Gentleman diſcover'd for Creatures, between whom and Beaſts there is no diſparity! What! No difference, no unlikeneſs at all! For we hope he may have Learning enough to know the Engliſh of *Diſparitas*. Well! (whatever this *Dr.* can ſatisfy himſelf with,) we do both for our ſelves and dear Babes, wait and pray for ſuch a Salvation, and ſuch a Heaven, out of which are excluded all Dogs and Hogs, and all of beaſtly capacities and Inclinations, whether you take the Word Brute in a Natural or Moral Senſe. Yet leſt this Man ſhould think his Retortion, as he calls it unanſwerable, we add, there is a vaſt diſparity between Beaſts and the Youngeſt Infants. For (as was hinted in the time of the Diſputation) (tho' this Narrative not only omits but deny's it.) ſuppoſing them utterly uncapable of the Dutys, yet no one can deny but they are capable of the Bleſſings and Priviledges of the Baptiſmal Covenant.

They are capable of being Pardon'd, Juſtify'd, Sanctify'd, and Glorified, and is it ſo with Brutes? But further, Infants are capable of being oblig'd to the Dutys of the Covenant, tho' they be not in a preſent Capacity to diſcharge them. Thus the *Jewiſh* Infants by Circumciſion, were oblig'd to the Dutys of that Covenant; tho', during their Infant ſtate, they could not actually diſcharge them. If they had not been thus oblig'd, how could they upon their after-forſaking God, be call'd Covenant Breakers, as we find they are, *Ezek.* 16. 8. 59. and oft elſewhere. Their Circumciſion made them Debtors, brought them under obligation to the Law, *Gal.* 5. 3. Laſtly, Infants have a Fundamental and remote Capacity, to diſcharge the Dutys of the Covenant, tho' they have not an immediate Capacity for it. They have a Principle

of Reaſon, tho' they have it not perhaps in preſent exerciſe: Now is there yet no diſparity between them and Beaſts? Tho' ſo ſoon as they have a being, they are capable of the Bleſſing of the Goſpel Covenant; and as to the Dutys of the Covenant which is all that remains to be conſider'd in it, they have ſuch a Reaſonable underſtanding Nature, as doth remotely capacitate them for the diſcharge of theſe Dutys, and that doth moſt nearly and immediately Capacitate them to come under Obligations thereto: So that Infants (as uncapable as any of ours,) have been all along (ever ſince there was a Sacrament appointed for that purpoſe,) Solemnly enter'd into Covenant with God, tho' we never find that any Brutes were,

11. What an Impertinent Trifler doth this man ſhew himſelf again, pag. 37. when inſtead of proving that Dipping is the only way of Baptizing, He would have put us to prove that Sprinkling is the way. That 'tis not the only way we Grant; that it is not a Lawful way he can never prove. But the Queſtion was not whether that was the way: But whether Dipping, Plunging, Overwhelming was the only way? And when we held him to the proof of that, He knew not how to alter the Argument, ſo as to bring the words of the Queſtion into the Concluſion of his *Syllogiſm*: We then perceiv'd him to be *Clericus in Libro*; and that, when put out of his Road, he was loſt. However, that he might ſeem to ſay ſomewhat, he told the Company, *his Argument was an Induction.* It ſhould be Remembred that he had lately been confounded by Mr. *Leigh*'s Induction: and many Reaſons concur, to make it probable, that he ſcarce ever heard ſo much as the Name before. But with them that underſtood the thing as little as himſelf, a hard word would make it look as if he had ſomewhat to ſay. This therefore muſt be an Induction. But his Argument he brought being only level'd againſt one particular thing, (which the Nature of an Induction doth not admit,) Mr. *Chandler* told a pleaſant ſtory from the late Biſhop of *Worceſter*, of a Covey of Patridges which yet was but one. Adding here we have as Wonderful a thing, *an Induction of one.* What he adds afterwards is what we ſuppoſe he may have Learn'd ſince his return to *London*, for we Remember nothing of it. Nor is it in any of the Copys, whether on our ſide or theirs.

12. His Argument from *Rom.* 6. 4. pag. 38. 30. is very Frivolous: Becauſe we are ſaid to be *Buried with Chriſt in Baptiſm*, therefore it muſt neceſſarily be by Dipping. This was diſtinctly Anſwer'd by Mr. *Chandler* in his Sermons: But becauſe the main ſtreſs of the Anabaptiſts Cauſe in this point

point lyes upon it, We ſhall not ſatisfy our ſelves to have gravel'd them in the Diſputation, when we deny'd both parts of the Argument as they form'd it; neither of which they were able to prove: But for the help of ſuch as need it, ſhall ſet this matter in a clear Light; in order to which, let it be conſider'd.

1. It is one thing for us to be *Buried with Chriſt in Baptiſm*, and another thing for Baptiſm to repreſent a Burial. The former the Apoſtles ſays: The latter only Dr. *Ruſſel* and his Brethren. We are (as the Apoſtle largely Treats, *Rom.* 6. 3, 4, 5, 6.) *Baptiz'd into Chriſts Death, Burial, Reſurrection.* That is, we are ſolemnly enter'd into the Chriſtian Covenant, which is founded in, and ſecur'd by the Death, Burial, and Reſurrection of our Lord: Which thereupon moſt ſtrongly obliges us to Die unto Sin, riſe to, and walk in, newneſs of Life: But where doth he ſay a Syllable ~~to~~ intimate that our Baptiſm muſt repreſent theſe things? Our Baptiſm is to oblige us hereto, and is accordingly urg'd by the Apoſtle, for that purpoſe, throughout this context: But we would beg any one to ſhew us any Intimation, that our Baptiſm is to repreſent theſe things.

2. And if Baptiſm muſt repreſent theſe things, it muſt repreſent all as well as any of them. There is at leaſt as great, if not greater evidence from the Context, That *the Death of Chriſt, the manner and likeneſs of it*, as that *the manner of his Burial* ſhould be Repreſented in our Baptiſm. For beſides that we are ſaid to be Baptiz'd *into his Death*, *v.* 3. we are alſo ſaid to be *planted in the likeneſs of his Death. v.* 5. whereupon *v.* 6. it follows, *our Old Man is Crucify'd with him.* But we are no where ſaid to be planted in the likeneſs of his Burial. Now what is there in your Adminiſtration, that doth repreſent the likeneſs of Chriſts Death, his Crucifixion? By the ſame Reaſon that you would prove dipping neceſſary in Baptiſm, a Papiſt or any other Perſon may prove croſſing neceſſary too, and therefore the ſame Anſwer will Invalidate both: *i. e.* that neither of them are requir'd to be repreſented.

3. 'Tis as Trifling, what he adds pag. 39. where he ſays Mr. *Chandler* grants that Baptiſm doth ſignify a Burial and Reſurrection. Mr. *Chandler* only ſuppos'd, did not grant it: Beſides, if he had granted it, it would not thence follow, that it muſt neceſſarily be by dipping. For,

1. In our way, by pouring water on the Face, we repreſent Chriſts Death; the pouring out of his Blood and Soul: His Burial; The Face, the Principal part of Man being put under water, or having water poured on it, as Earth is pou-

ed on a Dead Body: His Reſurrection, when the Child is taken up and deliver'd again to its Parents or Offerers. This is a ſufficient Alluſion in Chriſtian Sacraments, which are Commemorative of what is paſt; and there needs no more exact Reſemblance. Nay, it is as ſignificant as breaking Bread, and pouring out Wine, to Repreſent the Sacrific'd Body and Blood of Chriſt.

2. If they will keep ſtrictly to the Significancy of a Burial, the perſon to be Baptiz'd muſt not walk into the water, but be taken up by the Baptizer, and caſt down into it. For indeed there is only this difference between our way and theirs: We Baptize the Face, and they Baptize the Head and Shoulders too: Unleſs the Perſon going down into the Water, may be ſaid to baptize himſelf. And then there are more *Se-Baptiſts* among them than we ever underſtood before.

3. The Anabaptiſts in *Holland* are ſo ſenſible of the no neceſſity of Dipping, that the general way among them at *Amſterdam* is to baptize by pouring Water upon the Head. We need not ſend Dr. *Ruſſel* croſs the Seas (as he would us to the Turks Seraglio,) but to a place better known, the *Amſterdam* Coffee-houſe, to enquire into the Truth of this. We would only here ask the Dr. theſe Two Civil Queſtions,

1. Whether he might not have ſpar'd all his *Dutch?* ſeeing *Doope* in that Language ſignifies only *to waſh*, and is us'd when they only pour on Water?

2. Whether his Anabaptiſt Friends at *Amſterdam* do practice a Right Baptiſm? If not, whether he would Baptize them again, or exclude them from the Church of Chriſt, as he doth us in his Cloſing Prayer, of which more *Anon*? If he owns t' eir Baptiſm Lawful, then why ſuch a Clamour and Noiſe about a Circumſtance? If their way is Juſtificable, ſo is ours.

13. How Egregiouſly doth he Triflle, when he tells us that εἰς when it is joyn'd with an Accuſative caſe Signifys *into*. All that we can know from thence, is (what we well knew before) that tho' this Man pretends to be a dignify'd *Dr.* yet he hath not the Learning of a Common School Boy. When 'tis oyn'd with an Accuſative—Why, pray *Dr.* what other caſe doth it any way admit? We had thought εἰς *Soli accuſativo jungitur*, had been a Rule no one could have miſſed, that had

had but once caſt his Eye on the Common Grammar? Well Sir, If you have any regard to your Reputation, we would adviſe you never more to pretend to *Greek*, and do not make too great a Noiſe about your degrees, it will but expoſe you to the greater contempt: You had better do as Mr. *Williams* did, own your Ignorance, and not Ambitiouſly gape after the Name and Honour of a Τις Μεγας.

14. As to his Humane Teſtimonys, They are of little value with us, for the Reaſons given in the Diſputation: And it was an Evidence of the wretched weakneſs of his cauſe, that theſe muſt ſtand inſtead of an Argument with him. Theſe Teſtimonys he hath chiefly borrow'd from *Danvers*, and how imperfectly and lamely they are quoted, may be ſeen in Mr. *Will's* and Mr. *Baxter's* Anſwers to him; ſo that to waſte Time and Paper about them, is but *actum agere*: We ſhall therefore only put theſe following Querys to him.

1. Will you ſtand by the Authority of theſe Men in other Matters? If not, why would you have us in this?

2. Do any of theſe ſay, that to waſh is not the New Teſtament ſenſe of the word Baptize? Or do any Anſwer thoſe places we brought? Or prove us in the wrong? Or how many places can any bring where it neceſſarily ſignifys to dip? We take not Mens Opinions upon Truſt, but Trial.

3. How few are there of thoſe Learned Authors, who have not adher'd to that in *Mat.* 12. 7. *I will have Mercy and not Sacrafice*, To Juſtify their Baptizing with a little Water in theſe Cold Countreys?

4. Will not the Opinion and Practice of your Brethren in *Holland*, argue as ſtrongly againſt you, as the Opinions of theſe Men, (had their Practice been dipping alſo) do againſt us?

5. Will not the Opinion and Practice of ſo many Thouſand Men, great for Learning and Piety at this day, argue more ſtrongly for us; than theſe Mens Opinions only, without their Practice, do againſt us?

15. We have another Trifle pag. 45. They had pleaded *Phillip* and the *Eunuch* went both down into the Water. It had been reply'd that the word only ſignify'd they went down to the Water. But Mr. *John Williams* ventures upon a *Greek* Criticiſm, and tells us, he was inform'd there was two diffreing words in the *Greek* Text, where 'tis ſaid, *v.* 36. they came unto a certain Water, and *v.* 38. they went into. This *Dr. Ruſſel* confirm'd, and thereupon, (as they repreſent the Matter,) Mr. *Leigh* conceſs'd, There is a word for you. 'Tis well we underſtand a little Latine, otherwiſe this Man would quite Silence us. But

to

to the Point: who ever told them there were 2 differing words in the *Greek*, told them true. And we are very ready to confess, or (as we would chuse to speak,) consent and yeild to Truth. The words are ἐπὶ and εἰς; and the true reading of *v.* 36th is, *As they went on their way, they came by, near to, or over against, a certain Water*: ἐπὶ, with an Accusative, well admits such a reading. And *v.* 38. they went both down out of the Chariot *unto* this Water. How well do these 2 verses Answer each other? and where's the difficulty this wonderful Critic hath left upon us? *But, What need of going down to the Water, unless he were to be dip'd? A little might have been brought up into the Chariot if Sprinkling would have serv'd the turn.* In answer to which we say,

1. His going down to, or into the Water, doth no more prove that the *Eunuch* was dip'd, than that *Philip* was; for both went down.

2. 'Tis Improbable he was dip'd, being then on a Journey, and having no cloths to change.

And if you still ask why they went down?

3. 'Tis not certain they were provided with a vessel to fetch up Water in.

4. There was not convenient Room in the Chariot for the performance of the Action, and what was to attend it. 'Tis not to be doubted, but it was attended with Prayer: your selves, we hope, would not administer Baptism without Prayer, before, or after, or both. But what Room could there be in a Chariot, for these two Persons to place themselves in a Praying posture? It would neither admit them, (at least if of the Modern form) to stand nor kneel without uneasiness—Which alone might be a sufficient Reason, for their coming down out of the Chariot, if there were no other.

16. How he trifled about the *Hebrew* Bible, and how fasly he Represents that matter, appears by our Narrative. Mr. *Ring* had given over writing long before this, and Mr. *Bows* and Mr. *Webber* were asham'd of their *Goliah*, and therefore about this time basely deserted and left him alone. The true account in short is this. Mr. *Chandler* told *Dr. Russel* that *Baptizo* was so far from always signifying to dip, that *Bapto* it self sometimes signifys to wet or wash; And mention'd that Text, *Dan.* 4. 33. *Nebuchadnezzar was wet with the dew of Heaven*, in the *Greek* it is ἐβάφη. To which *Russel* reply'd the *Hebrew* is not טבל. To which Mr. *Chandler* return'd the *Greek* word we were then in-

inquiring into. However, to try his skill in *Hebrew*, who had ſo ſhamefully falter'd in the *Greek*, he was ask'd what the *Hebrew* word was. He ſaid, if he had an *Hebrew* Bible he could tell. Mr. *Chandler* handed his, being *Athias*'s 2*d Edit. Amſtel.* 1668. with the Books in *Latine* Letters, plac'd after the ſame order with other *Hebrew* Bibles. He could not find the place, but read *Gen.* 1. 1. which he alſo falſly Pronounced. Mr. *Chandler* return'd: Sir we come not hither, to inquire whether you can read *Hebrew*, but what the *Hebrew* word is in this place. Then Mr. *Robinſon* folded down the place for him: On which he mutter'd ſomething to himſelf, which his neareſt Neighbours could not hear; and ſaid the word was not there. But he hath not told us to this day what the word is. *Hebrew* Bibles are all miſplac'd with him; for we hear from good hands that at *Havering* in *Eſſex*, he was confounded with the ſame place, and could not find the Prophecy of *Daniel*. Now we would befriend him againſt he Engages in the next Hackny Prize, and inform him of a great Secret; That *Daniel* is moſtly *Chaldee* and the word there is not *Tabal* but *Zavang* צבע, a word of the ſame Import. And this Mr. *Chandler* underſtood, not before he was Born, but before the Creation of *Dr. Ruſſel*.

CHAP.

CHAP. III.

BY this time it appears how unregardable both this pretended Narrative is, and it's pretended Author. A Pamphlet ſtuff'd with ſuch Notorious Falſhoods, and where it happens to ſpeak Truth, trifling ſo Egregiouſly, With what contempt doth it deſerve to be Treated by the World? But there is yet one thing further, that may help to diſcover the Man, and that, is the *Narrow* and uncharitable *Principles* that have drop'd from him; and theſe we ſhall briefly animadvert upon.

1. In the very firſt page of the Narrative, Speaking of Mr. *Chandler*'s *Thurſday* Lectures at *Portſmouth*, he tells you they were manag'd ſo, as was to the *Grief of ſuch as truly Fear God in thoſe parts.* Why! What was the Offence? He tells you it was given out, that Mr. *Chandler* would not only prove Infant Baptiſm from Scripture, but alſo furniſh his Hearers with Arguments to defend their Practice. Why! We cannot Imagine how this ſhould grieve any that truly Fear God. To have a truth prov'd, a truth about which ſo many good Men differ, to have it clear'd from Scripture Teſtimony, to have the Oracles of God unfolded about it: 'Tis ſtrange this ſhould be grievous to any: Yes (ſays he) *It was to the Grief of them that truly Fear God in thoſe parts.* We are at a loſs to know the Reaſon why it ſhould be grievous to any ſuch, and here he will not help us out. However (ſay we,) was it to the grief of ſuch as were perſwaded of this Truth? Were they griev'd to have it clear'd up and be furniſh'd with Arguments for the defence of it? This can't be his meaning. Every one is pleas'd to ſee what he believes to be the truth, ſet in a clear Light—thoſe that were for the Baptiſm of Infants could not be griev'd at it: No, that he doth not ſay, but thoſe that *Fear God, that truly Fear him*, were grieved at it. So that (with him) none that are for Infant Baptiſm in thoſe parts will be allowed truly to Fear God. Not one beſides the poor Baptiſts, as he calls them, pag. 2. here's Charity with a Witneſs! All the Regular Members of the conforming and non-conforming Congregations, are cenſur'd as deſtitute of the true Fear of God.

God! Pray *Dr.* your Reaſon for this! Will you condemn us and not tell us why? What is there in the notion of Infant Baptiſm that is inconſiſtent with the Fear of God? Why may not a Perſon be of Opinion, that he ought with the greateſt ſerioufneſs to devote and conſecrate his Children to God; and enter them by Baptiſm into his Covenant, and bring them under early bonds to him, and yet for all this *truly Fear God?* Nay the rather do it, becauſe he truly Fears God?

2. That he may ſhew it is not an unwary Expreſſion, but his deliberate Judgment; He doth in the very laſt Paragraph of his Pamphlet lay the ſame ſtreſs on the Point of *Dipping*. His concluding Prayer is, that as God had made the hearing of the diſpute of ſuch uſe to ſeveral Perſons, that they were fully convinc'd, and did a few days after ſubmit to be dipt—*So* it may be of like uſe to many others in the Reading—That ſo there may be *added to the Church ſuch as ſhall be ſav'd*. Such a Prayer ſcarce ever before appear'd in Print, made up of falſhood and uncharitableneſs. It is amazing to us that a man dare venture into the preſence of God with a lie in his Mouth, and ſuch uncharitableneſs in his Heart. The falſhood we have animadverted upon, *Cap.* 1. Paragraph 10. The uncharitableneſs we are now to take notice of. He prays that as ſeveral by hearing, ſo many others by reading, may be convinc'd and Submit to be dipt; that ſo there may be added to the Church, ſuch as ſhall be ſav'd. What Apprehenſions muſt this man have of thoſe that never were dipt? Why they are not yet added to the Church.—No not to the Anabaptiſts Church! but we doubt not, but Multitudes are added to the Church of Chriſt, that never were dipt. Yet whatever we think, this charitable man will not allow, they can otherwiſe than ſo, be added to the Church, and conſequently no otherwiſe ſav'd. Here is his Religion! It conſiſts in denying Infant Baptiſm, and aſſerting the Neceſſity of Dipping. If you agree with him in theſe, and accordingly ſubmit to be dipt, you are (according to him ſo far as we can find,) added to the Church that ſhall be ſav'd. No mention of Faith, Repentance, Obedience, inward purity; your being dipt in water upon profeſſion, is with him inſtead of all theſe: But tho' you be Regenerate and Sanctify'd throughout in body, Soul and Spirit, Walk humbly with God, and unblamably before Men; Yet if you were Baptiz'd only in your Infancy, or if when adult, not by dipping: There is no hope for you if this man were to be your Judg. But bleſſed be God we are to be try'd at an another Bar. And therefore with us it is a very ſmall matter to be judg'd by him

or of *Mans day*, 1 *Cor.* 4. 4. knowing that *he that will judg us is the Lord. To whose righteous Judgment we appeal, and for which we wait in hope.*

But let this Mans notions of Religion be never so narrow and uncharitable, we declare *our Religion* is of no less compass than *Christianity* it self. All that hold the Essentials of Religion, we account to be of the same Religion with us: Tho' they differ from us in some inconsiderable matters. We will not be perswaded to look upon the English Episcopal, or the Foreign *Presbyterian*, The Congregational, or Anabaptists themselves, to be of a differing Religion from us; to be destitute of *the True Fear God*, or shut out of *Christs Church*, Religion consists in that which is *Common* to the Pious and Sober of all these Partys, and not in any thing that distinguisheth them from each other.—We abominate such a narrow strait-laced Principle, as would place Religion in being for or against Liturgies, for or against this or that form of Church-Government, for or against Infant Baptism, or this or that mode of Administration. These things are none of them great enough, to be the Terms of Eternal Life: The Final Sentence will not proceed upon them: We believe with St. *Peter that God is no Respecter of Persons, but in every Nation*, and among every party of Men, that hold to the head Christ Jesus: *He that Feareth God and worketh Righteousness, shall be accepted of him.* Acts 10. 34. 35. and with St. Paul: *The Kingdom of God is not meat and drink, but Righteousness and Peace and joy in the Holy Ghost, and he that in these things serves Christ is acceptable to God and approv'd among Men.* Whether he be for or against these things we have nam'd, or any of the like kind. *Rom.* 14. 17, 18.

FINIS.

Poſtſcript.

SInce the Publication of the firſt Edition, a great Noiſe hath been made, by reaſon of *Iſaac Harman*'s confident denial, *That ever he was ſuſpended from the Sacrament, for hearing Mr.* Webber, *or ever ask'd my Advice about it, as I aſſert*, page 4. *of my Introduction.* I am bound therefore, in my own Vindication, to certify to the World, That he himſelf hath confeſs'd to ſeveral, and ſome Members of the ſame Communion have acknowledged, *That he was check'd at their* Monthly Meeting *for hearing Mr.* Webber; and that when he went to ſit down at the Sacrament, ſome aroſe up, and ſaid, *if he ſat down, they would not*; on which he withdrew, as virtually ſuſpended. As to the latter part, *his asking my Advice*, I ſolemnly profeſs be-

fore Almighty God, That ſoon after Mr. *Webber*'s ſetling at *Goſport*, I met a young Man at Mrs. *Jones*'s Houſe in *Portſmouth*, under ſome Perplexity of Mind; who told me, he he was a *Baptiſt* of Mr. *Bows*'s Society, and was ſuſpended for hearing Mr. *Webber*, deſiring my Advice on this occaſion. I told him, I thought he ought to joyn with thoſe by whom he could receive moſt benefit to his Soul; and that in my Judgment, Mr. *Webber* was the more Orthodox Man, and therefore I would rather adviſe him thither. When Dr. *Ruſſel* charg'd me with ſetting up my Lecture, to prevent the growth of Mr. *Webber*'s Church, I then remember'd theſe Paſſages, and ask'd Mrs. *Jones*, what was the Name of that young Man with whom I met at her Houſe, as above? She freely told me, his Name was *Iſaac Harman*, a Joyner; and hath ſince given Information to the Mayor of *Portſmouth*, as ready to atteſt the ſame upon Oath, if requir'd. Now I leave the World to judge, whether the confident denyal of this young Man againſt ſo plain concurring Evidence of his Guilt, can any way invalidate my Teſtimony? I doubt not but this is the ſame Perſon, and believe the *Anabaptiſts* themſelves at *Portſmouth*, are (at leaſt many of them) fully convinc'd, and aſham'd they have ſo far credited his Aſperſions. I pray God forgive

give him, and grant him a timely, deep, and ſerious Repentance.

I aſſure the World, I and my Brethren have been nicely curious how we inſerted any thing in this Book, without ſufficient Evidence; and am very confident there are no material Miſtakes in the whole, if Dr. *Ruſſel*, or any of his Friends, ſhall with Candor and Fairneſs reply to the Argumentative part. I ſhall conſider what they ſay, but ſhall no more trouble the World with perſonal Matters, but give *Pilate*'s ſurly Anſwer to all ſuch, *What I have written, I have written.*

Witneſs my Hand,

Samuel Chandler.

I am

I am willing farther to add what was carelesly omitted in the former Edition; but every intelligent Reader may easily apprehend, that what is written here and there in the Narrative, from page 8, *in an Italian Character, is to supply the Vacancies, and imperfect Notes of the Scribes, as far as our Memories would reach; and Mr.* Smith's *Certificate is to be understood with this Limitation. This we intended at first to have informed the World that we might (if possible) have left no room for Objection, even among the most injudicious. And whereas* Russel *pretending to transcribe, hath (besides many Alterations and Omissions) added considerably more of his own, than the whole of what was written by his Scribes, without any distinctive Character, all that we have added, will not fill up above a Leaf or two, and was necessary to make the Sense compleat.*

FINIS.

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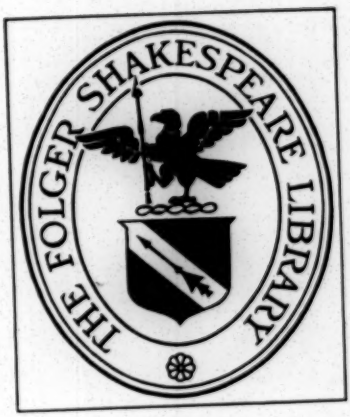
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